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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1401

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CURRENT POLITICAL ISSUES

ESTONIAN LEADERS DISCUSS NEW AGRARIAN-INDUSTRIAL ASSOCIATION

Tallinn SOVETSKAYA ESTONIYA in Russian 31 Mar 83 pp 1, 3

[ETA report on republic seminar-conference on tasks of rural party organizations on 30 March in Tallinn]

[Text] As emphasized at the CPSU Central Committee May and November (1982) plenums, fulfillment of the Food Program is a most important, central task of the party and our entire people for the next decade both economically and politically. Much can and must be done by the rural communists here. A specific practical action program for them is determined by the CPSU Central Committee decree "The Work of the Party Organization of the 'Put' k kommunizmu' Kolkhoz of Kustanay Oblast's Fedorovskiy Rayon for Fulfillment of the Decisions of the CPSU Central Committee May (1982) Plenum".

The tasks of the rural party organizations ensuing from this decree were discussed at a republic seminar-conference held on 30 March in Tallinn. Secretaries of party organizations of the republic's kolkhozes and sovkhoses and enterprises serving agriculture and raykom agriculture department chiefs participated.

A speech at the conference was delivered by K. Vayno, first secretary of the Estonian Communist Party Central Committee.

He greeted the participants on behalf of the Estonian Communist Party Central Committee.

The CPSU Central Committee May and November (1982) plenums, Comrade Vayno said, confronted us with a whole number of questions--how to raise the fertility of the fields and the productiveness of animal husbandry and increase the efficiency of capital investments, how to make our work even more effective, accelerate the rate of progress and achieve the unconditional fulfillment of all plans. There is plenty here to think about and into which to channel the activity of the party organizations.

The past agricultural year was for us successful, as a whole. But the results could have been better if everyone had worked in more organized and creative manner. Where does the trouble lie?

Primarily in the fact that the results of the labor of our rayons greatly differ. There is a considerable gap between the progressive and the lagging. The picture is even more varied on an individual farm scale. All this testifies that it is not only a question of natural conditions and soil quality. It is primarily a question of the level of management and leadership, including party leadership.

Understandably, no one is demanding the impossible--bringing all the lagging farms up to the level of the progressive ones. But it is clear that if we do not achieve an improvement here, we will be unable to significantly increase the production of meat, milk and other products. All this has been mentioned repeatedly, it is time to turn from word to deed.

And further. The experience of our best farms testifies that they know how to calculate and operate economically. They are sure that achieving high results is impossible merely by spurts at this stage or the other of the agricultural production line. Success is produced by intelligent, consistent work organized on a scientific basis.

Of course, the keen eye of the farmer also notices on the best farms such important things as carefully tilled fields, equipment that has been repaired in good time and is used proprietorially, good roads and much else. And, of course, the precise organization of labor and order. Without this, progress is impossible. As emphasized at the November Plenum, the practicability of our plans largely depends on discipline, responsibility and order in all areas. Comrade Yu.V. Andropov once again turned our attention to this factor in party work at the meeting with Moscow's machine-tool builders.

Today the significance of discipline and personal responsibility is increasing many times over, and this is needed in agriculture particularly. It is no secret that inadequate work and a failure to observe optimum times and techniques are reflected in output. It is necessary everywhere, in each area of production, to struggle against violations of discipline and for the proprietorial use of time, the precise organization of labor and the observance of techniques. This is an exceptionally important all-party task. The farm communists should have their impressive say here.

And the first thing the party organizations should do is determine their place and the role of their farm or enterprise in the accomplishment of the tasks confronting us. It should be noted that the Estonian SSR Food Program has been drawn up and will be discussed at the next Estonian Communist Party Central Committee plenum.

It is essential to coordinate the tasks set in the Food Program with those of the farms and enterprises and precisely determine the communists' role in their accomplishment.

The basis of party work has always been and remains an increase in the party's influence on the masses. And this means that we must strive for a situation where communists are present in all areas of production. Where all communists operate decisively, enterprisingly and consistently. Only thus will we be able to make progress!

We have experience of work on enhancing the vanguard role of the communists. Party groups have now been created at many large-scale farmsteads and in brigades. Where party groups cannot be created, party organizers have been sent. Their role in strengthening the party's ties to the masses and implementing the party's plans should be further increased. It is essential that the party committees display more initiative here and study and introduce experience more seriously. The party organizations must pay particular attention to questions of the training of executive personnel. It is exceptionally important that agriculture be managed by thinking people capable of working on the basis of scientific achievements. And for this it is necessary to promote capable, promising workers in good time. More concern needs to be displayed for acquisition of the necessary experience of executive and also management and educational work. We have many good farm leaders who enjoy universal respect. These include Comrades E. Liyeberg and B. Gavronskiy. But it is important that not only these people be well known in the republic but also the experience and methods of work with which they have achieved big results.

Particular mention should be made of the collective contract as an efficient means of increasing production. I believe that there will be a thorough, businesslike discussion of this today. For my part, I wish to add the following.

Unfortunately, many people have not yet understood the advantages of this method. Whence the result: the collective contract is being introduced slowly, without due scope and initiative. Instead of acting, time and energy are often spent on proving the inexpediency of introduction. It is clear that we will achieve nothing with such an attitude.

On the other hand, introduction of the collective contracts demands of farm leaders the thoughtful planning and all-around analysis of economic activity, an increased level of the management and organization of production, observance of production discipline and an improvement in the work of the economic services. This is no simple matter. The efforts of all agricultural leaders are needed to cope with it. But we must introduce progressive methods, whatever this demands of the party organizations. Here lies one of the possibilities of the achievement of high results. It needs to be noted that our country has brigades working according to the collective-contract method which are obtaining 20-30 percent more products than the brigades working under the same conditions in the old way. In other words, the party organizations and raykoms should support this efficient form of labor in every possible way. And not only support but introduce it also.

Much has been said recently about the retention of personnel in the countryside. Even today there is a shortage of tractor drivers and milkers on many farms. There are several reasons why today's countryside is losing workers. One is that people are losing interest in rural work. What to do here? If we jointly do not strive for a further rise in the prestige of the profession of agriculturist and stockbreeder, we should not count on an increase in the number of these specialists. And rural work cannot be put right without them. Consequently, it is essential, inter alia, to improve work with the youth--our future. These questions should be regarded in party work as a most important factor of economic and social development in the countryside.

The decisions of the CPSU Central Committee May Plenum determined measures for an improvement in leadership of agriculture. It was a question of the creation of rayon agrarian-industrial associations [RAPO's], which have been operating here for 2 years now. A successful form of the management of agriculture and the sectors serving it was found. At the same time there was a search for new forms of management on a republic scale.

The CPSU Central Committee approved our initiative on the creation of a republic agrarian-industrial association. This association has now been created. Management has been brought closer to the direct producers--the kolkhozes and sovkhozes. Many questions will be tackled more promptly and opportunities have emerged for the better use of potential.

In relation to the RAPO's the republic association is the sole operational organ of management and the sole body coordinating their activity. We hope that this will make it possible to considerably increase management efficiency and afford the opportunity for obtaining high final results.

The creation of the republic agrarian-industrial association affords us big advantages. And we must avail ourselves of them skillfully. It is clear that not the least say should be had by the party organizations here.

In conclusion Comrade Vayno emphasized the need for an even more thorough elucidation of the reasons for the lagging and study of the question of losses. This applies primarily to the sectors serving agriculture. This is all the more important now, when we can assist the lagging farms by both economic and organizational measures. All this must be the center of attention of the party organizations.

The report "Tasks of the Kolkhoz and Sovkhoz Party Organizations Ensuing From the CPSU Central Committee Decree 'The Work of the Party Organization of the "Put' k kommunizmu" Kolkhoz of Kustanay Oblast's Fedorovskiy Rayon on Fulfillment of the Decisions of the CPSU Central Committee May (1982) Plenum'" was delivered by A.-B. Upsi, secretary of the Estonian Communist Party Central Committee.

The speaker observed that a definite amount of work had been done in the republic since the CPSU Central Committee May (1982) Plenum on accelerating the development of sectors of the agrarian-industrial complex and improving the population's provision with food. Additional resources have been allocated and more attention is being paid to a streamlining of the management of the sector. However, as Comrade Yu.V. Andropov, general secretary of the CPSU Central Committee, emphasized, workers of the agricultural sectors must constantly increase their efforts and work such that the resources allocated for the accomplishment of the set tasks produce results today even and tomorrow even more.

Comrade Upsi analyzed the results of the last agricultural year. The plans for the sale to the state of the main plant-growing products were fulfilled. The farms coped with the plans for the procurement of fodder from grass. A great deal of work has been done on ensuring fulfillment of the plans of the present year: in the fall the winter crops were sown on an area of approximately

1,000 hectares, the preparations for the spring sowing are now being completed and the farms have been provided with certified seeds.

Things are somewhat worse in animal husbandry, primarily owing to the feed shortage. The decline in productiveness has not yet been entirely overcome. But the farms have the necessary numbers of livestock to fulfill the quotas of the present year.

The past year was a significant one for the rural workers. The Food Program was adopted at the CPSU Central Committee May (1982) Plenum, measures for its successful fulfillment were developed and a number of fundamental documents was adopted. What was planned at the May Plenum concerns all sectors of the agrarian-industrial complex, both those producing and processing products of agriculture and those serving it.

Much has been done in our republic for achievement of the set goal. RAPO's are operating, and a republic association was set up recently.

The first results of the work of the RAPO's are already positive. The number of departmental barriers between enterprises of the association has diminished, planning and management has improved and the lagging farms are being rendered more effective assistance.

Success largely depends on people. The personnel problem in the countryside can be resolved by improving work and social conditions, organizing cultural services and providing the workers with housing. Some 230,000 square meters of housing were built in the countryside last year. So many apartments had not been provided for rural workers in previous years. It is essential to maintain and even increase the rapid pace of construction. However, it is not enough today to create good housing conditions. Cultural establishments, consumer service enterprises, kindergartens and creches and yard premises for keeping livestock are needed.

The ESSR Food Program was drawn up in the republic in accordance with the tasks set our country's entire agriculture at the May Plenum. There was a serious, thorough discussion of the rural workers' contribution at the Estonian Communist Party Central Committee Seventh and Eighth plenums which were held last year. The course that was adopted must be an action program for our farmers and stockbreeders and farm and kolkhoz and sovkhoz party organization leaders. The plenums emphasized that the basis of a growth in meat and milk production is an increase in the cereals' yield and stable big harvests. Much also has to be done for an improvement in the shipment, storage and processing of agricultural products and trade therein.

The solution of these problems will largely depend on the increased responsibility of leaders and specialists, an improvement in the organization of labor in accordance with the demands of the times and an increase in the role of middle-tier specialists. It is necessary to introduce the piece-rate-plus-bonus system of pay more extensively, proceed more actively toward the creation of financially autonomous production subdivisions and introduce other modern forms of the organization, remuneration and stimulation of high-quality productive labor and initiative.

The 26th congress set the task of converting animal husbandry into a priority front in the countryside. In order to cope with it successfully the

stockbreeders and farm party organizations have much to do. It is primarily a question of solving the feed protein problem and making better use of local fodder with regard for the specific features of the farms. This will make it possible to raise productiveness in animal husbandry and make fuller use of genetic potential.

An appreciable growth resource is to be found in pulling up the lagging farms and bringing them to the level of the progressive ones. It is necessary to start here with an improvement in the organization of labor, an increase in the responsibility of all levels and an improvement in competition and stimulation.

A principal task of the farm party organizations is work with people. It begins with rural youth's vocational guidance and includes questions of the organization of labor, leader responsibility, supervision of the fulfillment of adopted decisions, observance of state discipline and much, much else. The Estonian Communist Party Central Committee believes that each farm and rayon should have a comprehensive plan for the training and retention of stockbreeders. More attention should be paid to work with leader personnel, primarily the young middle-tier specialists.

The moral microclimate in the collective and the coordinated nature of the work of different sectors of production for the achievement of high final results with the least expenditure depend on the efficiency and efficacy of the party organizations.

One-third of the republic's communists work in agriculture, Comrade Upsi emphasized. They are setting an example in the most critical sectors. A great deal of work on intensifying party influence among machine operators and stockbreeders is being performed in Vil'yandiskiy, Kokhtla-Yarveskiy, Kingiseppskiy and Paydeskiy rayons. At the same time Valgaskiy, Yygevaskiy and Rakvereskiy have begun to pay less attention to strengthening the party ranks with progressive stockbreeders and Pylvaskiy and Pyarnuskiy rayons with machine operators. On certain farms the primary organizations are involving themselves insufficiently with an intensification of party influence among the workers of various basic agricultural specialties.

Constant attention needs to be paid to an improvement in the structure of the party organizations. More than 800 party organizers, one-third of whom were confirmed last year, are now operating in the republic. This form of intensification of party influence in the brigades and at other lower levels requires particularly close attention and is designed to establish a creative approach and increase responsibility and initiative. Not a single brigade, farmstead or subdivision must remain outside the sphere of party influence.

Together with a quest for new forms of party work we must not forget those which were officially approved earlier and which have given a good account of themselves. This applies primarily to the temporary party groups created for the period of seasonal work. As experience shows, such groups need to be formed prior to the start of the harvesting campaign. And it is necessary right now to give thought to the kind of groups to be created where and to determine their tasks.

Comrade Upsi then dwelt on questions of the rural workers' ideological-political education. Much still remains to be done here, primarily by the primary party organizations. The decisions they adopt frequently fail to reflect the specific tasks, and measures are implemented on an insufficiently high level. There are farms where the maintenance of clubs or libraries is performed last. It is necessary to struggle emphatically against the endeavor of some leaders to implement "mass," "large-scale" measures while sometimes forgetting about individual work with people.

This May it will be 2 years since the adoption of the CPSU Central Committee decree "A Further Improvement in Party Training in the Light of the Decisions of the 26th CPSU Congress". However, the basic form of training on certain farms remains the lecture, and some communists remain silent and do not express their opinions for years. Visual agitation and work on the study of primary sources and the works of the classical authors of Marxism-Leninism are in need of improvement in many places. The proportion of propagandists lacking higher education is considerable.

New horizons in the organization of economic training are revealed by the CPSU Central Committee, USSR Council of Ministers, AUCCTU and Komsomol Central Committee decree "Further Improvement in the Working People's Economic Education and Training". The party organizations have the decisive role in implementation of this decree. The educational process should be closely linked with the practical tasks confronting agriculture and the entire agrarian-industrial complex with respect to realization of the Food Program. It is important to teach the students to find and utilize intrinsic potential, economically substantiate the socialist pledges, correlate results with outlays and develop and introduce proposals for increasing labor productivity and so forth. Only such training will be beneficial for the individual and the farm.

Particular attention is being paid to an improvement in international education. Great significance here is attached to the strengthening of friendly relations with the farms and rayons of the fraternal republics. Thus Valgaskiy Rayon has concluded with Rostov Oblast's Oktyabr'skiy Rayon an agreement on socialist competition which provides for an exchange of machine operators for the seasonal work period.

In conclusion Comrade Upsi expressed confidence that the rural communists would do everything to ensure that the pivotal year of the 11th Five-Year Plan be a high-tempo year for the republic's agriculture and successfully accomplish all the tasks set at the CPSU Central Committee May (1982) Plenum.

The agricultural workers, those who spoke in the debate said, are developing the struggle for implementation of the Food Program increasingly extensively. High socialist pledges for the third, pivotal year of the 5-year plan have been adopted. The struggle to uncover resources and introduce in production progressive experience and scientific achievements is spreading everywhere.

The rural party organizations, primarily the kolkhoz and sovkhoz party organizations, have a special role here. The speakers described how the communists are performing their vanguard role in the struggle for the

realization of the current tasks. The party Central Committee orients us toward this in the decree on the work of the party organization of the "Put' k kommunizmu" Kolkhoz of Kustanay Oblast's Fedorovskiy Rayon.

I. Vilms, secretary of the party committee of Rakvereskiy Rayon's "Vyayke-Maar'ya" Kolkhoz, A. Pyarna, secretary of the party committee of Khar'yuskiy Rayon's Sovkhoz imeni V.I. Lenin, M. Tooming, secretary of the party committee of Yygevaskiy Rayon's "Adevere" Support-Demonstration Sovkhoz, and others shared their experience of the political-educational and organizing work of the party organizations and noted that it is becoming more effective and is being linked more closely with the farms' socioeconomic tasks. As I. Vilms described, the productiveness of the livestock is growing and the yield of the fields is increasing on the "Vyayke-Maar'ya" Kolkhoz. This is the result of daily attention to production matters. The party organization is doing much for an improvement in the stockbreeders' labor and the introduction of efficient innovations. Simultaneously extensive political-educational work is being performed, great concern is displayed for people and attention is being paid to the building of social-cultural facilities.

The communists are true leaders of the collective on the Sovkhoz imeni V.I. Lenin also. Party members, A. Pyarna reported, are working in all the main areas of production. This has enabled us to make party work effective and fruitful. The communists set an example in work, and everyone tries to match them.

V. Roosmaa, first secretary of the Paydeskiy Raykom, shared experience of the rayon party organization's work on increasing the efficiency of agricultural production. At the center of our attention, he observed, is an increase in the responsibility of each and a strengthening of discipline. The experience of work of the party organizations is being studied attentively in the rayon for this. The raykom is doing much to increase the efficiency of the party groups and shop party organizations. A special place is occupied currently under the conditions of the RAPO by the development of local initiative.

Each farm, the speakers said, have opportunities to progress more rapidly. And the enterprising, efficient and creative activity of the party organizations is important here. They are called on to link political-educational work more closely with the specific tasks of the collectives and display greater concern to strengthen the economy of the kolkhozes and sovkhoses. The communists are obliged to actively contribute to the introduction of all that is new and progressive. For the achievement of high end results it is necessary to pay more attention to the brigade contract and the strengthening of cost accounting. It is essential to increase the efficacy of socialist competition and organize it such that it contribute in full to successful work. A. Syargava, sectional brigade leader and party group organizer of Pyarnuskiy Rayon's "Edazi" Kolkhoz, K.-A. Kask, secretary of the party bureau of Pylvaskiy Rayon's "Pylva" Kolkhoz, and others dwelt on these questions in their speeches. The big role of the party groups and shop party organizations, in particular, was emphasized. They are closer to people and for this reason should have a significant role in the life of the collectives. M. Ellik, secretary of the party committee of Kokhtla-Yarveskiy Rayon's "Kokhtla-Yarve" Sovkhoz, related that here the party committee has introduced in practice regular reports from party group and shop party organization leaders and communist leaders. The members of the party committee participate in party group and shop party organization meetings.

B.-A. Peeduste, secretary of the party committee of Khaapsaluskiy Rayon's "Kyul'vaya" Kolkhoz, dwelt on supervision of the fulfillment of adopted decisions. Success depends on the level of this work, he said. The party committee strives to ensure that the decisions be specific and mobilizing.

K. Myaeorg, secretary of the party committee of Vil'yandiskiy Rayon's "Tarvastu" Kolkhoz, shared experience of party work under the conditions of the new form of management of agricultural production. More favorable opportunities have been created under the conditions of the RAPO for an intensification of party influence in the masses and the introduction of new forms and methods in party work. Thus cultural-mass work, particularly among the youth, has become more diverse and interesting in the "Mustla" region.

M. Yuuriste, milker and secretary of a shop party organization of the "Tartu" Sovkhoz, reported that she had adopted high socialist pledges for 1983. She will teach the young milkers her skills at the same time.

"The other communists are also working in shock fashion in our collective," M. Yuuriste said. "They all have party assignments and are performing them conscientiously."

Such questions as economies and a solicitous attitude toward equipment, fertilizer and fuel must also be at the center of attention of the rural communists, the speakers said. A subject of particular concern is the social life of the rural workers and the ideological conditioning of the youth.

The preparations for the spring sowing, it was noted in the debate, are now being completed. The forces and energy of the communists and labor collectives are aimed at performing it rapidly, in organized manner and on a high agrotechnical level, thereby making their contribution to the successful realization of the USSR Food Program.

The participants in the seminar-conference visited a number of ministries and departments, had talks with leaders of sectors of the ESSR agrarian-industrial complex and visited Khar'yuskiy Rayon.

Comrades A. Kudryavtsev, L. Lentsman, D. Visnappu and L. Shishov and Kh. Vel'di, deputy chairman of the ESSR Council of Ministers and chairman of the ESSR Agrarian-Industrial Association, participated in the seminar-conference.

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INTERNATIONAL

REAGAN'S ANTI-SOVIET CRUSADE 'LEADING TO CATASTROPHE'

PM011625 Moscow SOVETSKAYA ROSSIYA in Russian 1 Apr 83 first edition p 1

[Mikhail Ozerov "International Review": "To Avert Catastrophe"]

[Text] ...crusaders are galloping. They are galloping, stirring up ominous clouds of dust, bristling with spears, razing everything in their path.

How often has that happened in the past! How many people have died at their hands!

However, a crusade nowadays is capable of claiming many more victims since the modern "knights" are not brandishing spears and shields but bombs and projectiles--of the nuclear type. Moreover, and not simply brandishing them: they are prepared to use them. If that happened, all life on earth could be destroyed. That is why the peoples are so alarmed right now. That is why they so warmly approve every step aimed at averting catastrophe. Yuri Vladimirovich Andropov's answers to a PRAVDA correspondent's questions are currently at the focus of universal attention. The interest in the answers is natural: the general secretary of the CPSU Central Committee has firmly and resolutely invited the U.S. Government finally to abandon the crusade against the "infidels," that is, communists and, above all, the Soviet Union. The world press quotes Yu. V. Andropov's words extensively: "...the current U.S. administration is continuing to advance along a very dangerous road. The questions of war and peace must not be treated so lightly."

Foreign mass media draw attention to the principled and consistent policy of the Soviet state. In this connection they cite Yu. V. Andropov's statement: "All attempts to gain military superiority over the USSR are in vain. The Soviet Union will never tolerate this, it will never be caught defenseless in the face of any threat." The headlines of the press reactions are illustrative: "A Firm Warning to Washington" (Japan's MAINICHI, "The USSR Is Ready for Mutual Arms Reductions" (Cyprus' KHARAVYI), "Moscow's Main Aim Is to Avert Catastrophe" (Britain's THE GUARDIAN). Foreign observers also cite Yu. V. Andropov's meeting with UN Secretary General J. Perez de Cuellar and B. N. Ponomarev's report at the ceremony in Moscow.

Indeed, the Soviet Union will not be intimidated, as history has proved repeatedly. Neither will it be hypnotized by the possibility of somebody

gaining military superiority over it. If necessary, our country is capable of developing any weapon, in no way inferior to transatlantic weapons, including "MX" or cruise missiles. And it will not make any one-sided conclusions, either in military or in any other questions.

At the same time, now as during the days of October, our country is faithful to the slogans: "Peace to the peoples!," "Make war on war!" V. I. Lenin's words that disarmament is the ideal of socialism remain for us a guideline for action. During the past decades the USSR has continually advanced new arms reduction proposals. And it has not only advanced proposals but has also implemented specific measures in this direction.

What were they? There have been quite a few. The withdrawal of 20,000 Soviet soldiers and 1,000 tanks from the GDR in 1979; the moratorium on the deployment of intermediate-range nuclear weapons in 1982; the pledge also adopted last year by the Soviet Union renouncing first use of nuclear weapons....

And what is the U.S. Government's response to our peace efforts? If we were to believe Reagan's assurances, it is "inaction"; however, in reality it is sharply intensified confrontation. The important disarmament talks in Geneva are being undermined, and the U.S. representatives are to blame for the continuing impasse. Preparations for deploying 572 U.S. nuclear missiles in West Europe are proceeding more and more energetically and, if effected, will give NATO an almost 50-percent superiority in intermediate-range nuclear devices. Attempts are being made to extend the arms race to outer space: a new U.S. program envisages putting manned military stations into orbit, and in the future the Pentagon "brasshats" are planning to acquire space-based nuclear weapons. Over the past 20 years, that is to say, during the period of alleged "inaction," the number of nuclear warheads on U.S. strategic weapons has increased from 4,000 to over 10,000.

Moreover, the mass production of neutron weapons--lance missiles and 203.2-mm howitzers--has started. What will their deployment in Europe entail? Only the increased likelihood of war.

In 1945 the world was shattered by the tragedy of Hiroshima. Meanwhile the yield of missiles with which U.S. submarines are currently equipped is equivalent to almost 500 (!) Hiroshima-type atom bombs.

This is what the "inaction" of the U.S. war machine looks like in fact. A "one-way game" is continuously in play: the people on the banks of the Potomac are seeking unilateral concessions from us without giving anything away in return.

At the same time "the other side" has sharply stepped up its "psychological warfare" against the USSR. While building more and more new missiles, aircraft and warships, Washington is disgorging floods of statements about "Russia's military superiority," "Moscow's nuclear monopoly," "imbalance," "the Soviet threat".... In his policy speech 23 March R. Reagan beat all records in anti-Sovietism. The essence of all the statements boils down to one thing: It is not the United States but Russia which is about to plunge

mankind into a horrific bloodbath, and therefore the Americans must arm themselves in a hurry.

How can one not recall [Soviet novelist and war correspondent] Konstantin Simonov's lines:

"Again the papers are writing about war,

"Again they are cursing the Russians and Russia."

However, people—including those in West Europe and in the United States itself—do not believe such fabrications and accusations. It is no coincidence that commentaries on Yu. V. Andropov's answers to the PRAVDA correspondent express agreement with the view of the general secretary of the CPSU Central Committee that a military-strategic parity has now been attained and serves as a reliable guarantee for peace.

As the WASHINGTON POST wrote: Destroying this parity and achieving U.S. military superiority would open the floodgates for an uncontrolled arms race in all types of strategic weapons—offensive and defensive alike. The Austrian news agency APA wrote: Washington's so-called new "defense concept" in fact represents yet another attempt to unleash a nuclear war. And Britain's FINANCIAL TIMES wrote that taking "Reagan's view of the world" can in no way facilitate its transformation into a world without nuclear weapons and, more likely than not, will lead to a greater instability in the nuclear balance.

Nobody will be deceived either by Washington's feigned puzzlement at Yu. V. Andropov's answers, and specifically by the statement which the State Department issued about the Soviet Union's allegedly incorrect interpretation of U.S. plans for the development of antimissile weapons. Distrust of the White House is growing everywhere. The capitalist countries are currently being swept by an unprecedented wave of demonstrations and meetings against the extremely dangerous course steered by the United States. And the echo of the protests is not only resounding in the streets of New York and London, Rome and Bonn, but also in government offices, in parliaments, on Capitol Hill and in the halls of international forums.

...West Berlin. A conference on problems of security in Europe is taking place in the Schweizerhof Hotel, and the author of these lines had occasion to take part. Delegates from some two dozen countries have gathered--diplomats, scientists, military men and journalists. There are heated arguments and urgent questions.

A U.S. delegate has the floor. He makes a long speech about the USSR's imminent attack on the West. The American ends his monologue as follows: "War is inevitable and we must prepare for it."

Silence falls; it is too gloomy a conclusion. Suddenly the voice of a French scientist is heard to say:

"Do you know what my compatriot Edouard Herriot once said to the League of Nations? He said: 'Making peace takes more courage than making war.' We in Western Europe derive considerable benefit from detente and we prefer building peace to preparing for death."

Edouard Herriot, France's premier in the 1920's and 1930's, who established diplomatic relations and signed a nonaggression treaty with the Soviet Union, was right: making peace takes more courage than making war. The current U.S. leaders evidently lack this quality.

...is it possible for human conscience not to speak up at such a crucial moment for the planet?! Is it possible for human reason not to rebel against attempts to plunge us all into the abyss?! One cannot fail to be moved by the letters currently being received by this paper, since their authors are motivated by a genuine desire to see our earth free from weapons.

"Reagan does not want disarmament," Tuapse inhabitant V. N. Dmitriyev is convinced. "He dreams of winning an atomic war and sacrificing the countries he calls allies. Don't the politicians in West Europe and Japan understand that?"

Here is what A. N. Klyuka, an inhabitant of Rostov Oblast's Glubokiy Settlement, writes: "In these times of great alarm for the fate of peace and our motherland everybody must occupy a frank and principled stance with regard to the threat of war from the United States. Soviet people fully support the sensible peace-loving policy of our government for the preservation of peace among peoples."

There is only one alternative to the fatal course of the United States. What does it consist in? Not armament but disarmament. Not military rivalry but peaceful competition. Not the fanning of militarist hysteria, not the kindling of hostility, hatred and suspicion, but the creation of a climate of mutual respect and confidence. Only by advancing along that road is it possible to find a way out of the nuclear labyrinth. As for the campaign started by the latterday crusader from the banks of the Potomac, it is leading to catastrophe.

CSO: 1807/218

INTERNATIONAL

SOVIET ECONOMIC, MILITARY AID TO DPRK SINCE 1949 AGREEMENT RECALLED

PM181453 Moscow IZVESTIYA in Russian 17 Mar 83 morning edition p 5

[Own correspondent Ye. Bolotin dispatch: "Firm Basis, on the 34th Anniversary of the Signing of the First Agreement on Economic and Cultural Cooperation Between the Soviet Union and the DPRK"]

[Text] Pyongyang [no date given]--The agreement on economic and cultural cooperation between the USSR and the DPRK concluded 17 March 1949 is among the important events in the life of the Korean people which have greatly influenced the formation and development of the country. For Korea this was the first document in its history defining equal and mutually advantageous relations with another state.

During that initial period of building of socialism the young republic needed most of all peace and economic support in reorganizing the underdeveloped, one-sided and deformed national economic structure which was a consequence of Korea's prolonged colonial dependence on Japan. Unfortunately, the North Korean people's period of peaceful labor was brief. In the summer of 1950 the U.S. imperialists unleashed a bloody war on the Korean peninsula. The DPRK's working people and its soldiers countered the aggressor with mass heroism and staunchness. The solidarity of the world's progressive forces with the just struggle of the Korean people and the military and economic assistance from the socialist community countries played a great role in rebuffing the aggressor. During the years of the Korean people's patriotic war the Soviet Union assisted it with weapons and ammunition, means of transport and fuel, industrial goods and foodstuffs.

After the war the agreement on economic and cultural cooperation between the USSR and the DPRK became the basis for successfully overcoming the consequences of the barbarous aggression. During the period of reconstruction in 1954-1956 the Soviet Union granted the DPRK material assistance gratis to the value of around R300 million. Soviet specialists took an active part in the reconstruction and development of the country's industrial potential. During those years a high rate of growth in North Korea's industrial output was attained.

The conclusion of the treaty of friendship, cooperation and mutual assistance between the USSR and DPRK in July 1961 was a direct consequence of the

implementation of the first and subsequent agreements on trade and economic cooperation and the expansion of bilateral relations. The intergovernmental consultative commission for economic, scientific and technical questions--a coordinating body--was set up in 1967 with the aim of improving the mechanism of multilateral national economic relations between the two countries.

As Choe Chan-kan, secretary of the intergovernmental commission's Korean side noted in conversation with me, it has played a great role in developing and deepening cooperation between our countries. In the past period 17 sessions of the commission have been held and a number of agreements have been concluded. In recent years the effective barter form of cooperation has been developed in the construction of industrial enterprises in the DPRK.

Using direct economic and technical cooperation between the Soviet Union and the DPRK, the first stage of one of the country's biggest metallurgical plants--the Kim Chaek plant in Chongjin, the Pyongyang tets, two stages of the Pukchang tet with a capacity of 1.5 million kilowatts, the worsted mill in Hamhung, the modern trading port at Najin and many other national economy projects have been constructed. The Pukchang aluminum plant, the Chongjin tets and the (Renson) bearing plant are now under construction. Plants for the production of motor vehicle batteries, enameled wire and micro-electric motors are in the final stages of construction. Overall, following the conclusion of the first Soviet-Korean equal economic agreement over 60 industrial enterprises have been built, reconstructed and commissioned in the DPRK with Soviet assistance. Choe Chan-kan gave a high assessment of the role played in the construction of these major national economic projects by Soviet specialists, many of whom have been awarded DPRK orders and medals.

Speaking about scientific and technical cooperation, he noted that the Soviet Union shows great understanding for the Korean side's requests. Of 800 applications which the DPRK sent to the competent organizations in the USSR, all were fulfilled on time. Cultural cooperation between the two countries is equally successful. The Soviet Union gives much assistance in the training of Korean specialists. No less than 1,000 Korean citizens annually undergo practical training in the USSR at industrial enterprises and in scientific research institutes.

Choe Chan-kan said at the end of our conversation: "We treasure the fraternal relations between our countries and peoples and we shall strive to develop and deepen them further."

CSO: 1807/217

INTERNATIONAL

MOSCOW MEETING MARKS ANNIVERSARY OF USSR-DPRK COOPERATION AGREEMENT

SK220947 Moscow in Korean to Korea 1130 GMT 20 Mar 83

[Text] Our respected listeners: The 34th anniversary of the conclusion of the USSR-DPRK economic and cultural agreement was 17 March.

On this significant occasion, a commemorative meeting and film show were held at the (?People's Hall) of Moscow. The celebrations were attended by representatives of the social circles of the capital of the Soviet Union, activists of the Soviet-Korea Friendship Society, staffers of the DPRK Embassy in Moscow, led by Comrade Kwon Hui-kyong, the DPRK ambassador to the Soviet Union, and Korean students studying at colleges in Moscow.

Comrade Beletskiy, vice chairman of the Central Committee of the Soviet-Korea Friendship Society and deputy minister of the Ministry of the Maritime Fleet of the Soviet Union, addressed the commemoration meeting.

In his speech, he said as follows:

[Begin recording in Russian fading into Korean] The agreement for economic and cultural cooperation, which was concluded on 17 March 1949, has become a firm foundation for the Soviet-Korean relations that were established at the time of the Korean liberation from the colonialism of the Japanese imperialists by the Soviet Army. In the history of Korea, this was the first international agreement based on the principles of the Marxism-Leninism, proletarian internationalism, respect of sovereignty, mutual non-interference in internal affairs, mutual assistance and comradely support.

Mentioning the benefits that the cooperation in the fields of politics, economy and culture have brought to the peoples of the Soviet Union and the DPRK, Comrade Beletskiy went on to say: Today, the agreement helps to more effectively accomplish the important national economic tasks facing our two countries.

Saying that the Soviet Union's unchanging solidarity with the Korean people's struggle for the peaceful reunification of their fatherland based on democracy is an important element of the Soviet-Korean cooperation in the international community, Comrade Beletskiy, vice chairman of the Central Committee of the Soviet-Korea Friendship Society, in his speech went on to say: The Soviet people, along with the progressive social circles of the world, are bitterly denouncing the militarist maneuvers of Washington and the Seoul puppet regime that aggravate the situation on the Korean peninsula and in the Far East.

Finally, Comrade Beletskiy said that, on the 34th anniversary of the conclusion of the first USSR-DPRK agreement, he wishes the fraternal Korean people a new success in socialist construction and in the struggle to accomplish the tasks put forth by the Sixth KWP Congress and to achieve the peaceful reunification of the fatherland. [End recording]

At the meeting, Comrade Kwon Hui-kyong, DPRK ambassador in Moscow, spoke next.

[Begin recording] Dear comrades: I express my gratitude for our invitation to the film show marking the 34th anniversary of the conclusion of the economic and cultural agreement between the DPRK and the USSR.

Thirty-four years have elapsed since the conclusion of the Korea-Soviet economic and cultural agreement, which was an epochal event for the consolidation of the traditional friendship and cooperation between the peoples of our two countries. During this period, the economic and cultural cooperation and the friendly relations between the two countries have developed well in various fields.

During last year alone, the delegations from various fields, including economic, trade, cultural, educational, health, sports, publications and the press, visited each other. This is clear evidence of the development of the friendly relations between the peoples of Korea and the Soviet Union and shows that the economic and cultural relations and exchanges between the two countries will further develop.

Based on the principle of Marxism-Leninism and proletarian internationalism, we will exert all efforts to consolidate and develop the traditional friendship and cooperation with the Soviet people.

Finally, I sincerely wish the fraternal Soviet people greater success in the accomplishment of the tasks put forth by the 26th CPSU Congress and in the struggle to implement the decision of the Plenum of the CPSU Central Committee held in November 1982, to oppose the imperialists' maneuvers of aggression and war, and to defend the peace and security of the world.

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INTERNATIONAL

NEW BOOKS SEEK TO COUNTER AMERICAN PROPAGANDA

Moscow ZHURNALIST in Russian No 2, Feb 83 (signed to press 10 Jan 83) pp 54-55

[Review by ZHURNALIST contributor I. Yevgen'yev of three books by Vladimir V. Bol'shakov: "Biznes na pravakh cheloveka" (Making Business on Human Rights) [tysl', Moscow, 1980, 302 pages; "Mnogolikaya bezrabotitsa" [The Many Faces of Unemployment] Mezhdunarodnyye Otnosheniya, Moscow, 1981, 224 pages; "Nad propast'yu vo lzhi" [Catcher in the Lie] Molodaya Gvardiya, Moscow, 1981, 207 pages: "There's Never a Lull"]

[Text] "I'm a terrible liar, the likes of which you've never seen before." That's the way that Holden Caulfield, the hero of Salinger's novel "Catcher in the Rye," would talk about himself.

Vladimir Bol'shakov has called one of his books "Nad propast'yu vo lzhi" [Catcher in the Lie]. In Salinger's novel we see America "from within," through the eyes of a youth who was not able to adapt himself to his environment and accept the false ideals of bourgeois society. This is a protest against the "sham and pretense" of the views foisted upon him. But what would a Holden Caulfield have done in view of those who have made lies and deception the main principles of foreign policy propaganda?

All three of V. Bol'shakov's books are devoted to unmasking the myths of bourgeois propaganda. To set the truth against the myths--that is the task the author takes on, and he provides a profound analysis of the content and methods of the "psychological warfare" being waged by imperialism against the ideas of communism, against real socialism.

"Those who govern us lie constantly, systematically, "scientifically." The lie is an instrument of their government"--this is the testimony of the newspaper of the American communist, THE DAILY WORLD. As early as January 1920, the well-known American journalists Walter Lippman and Charles Mertz wrote in the article "The Red Hysteria" published by the journal NEW REPUBLIC: "The root of all our current problems is the lie--the official lie, the unofficial lie, the deliberate lie, the lie that resembles the truth... All the historic, all the complex and interminable intolerance of our times is founded on the one main lie--the lie about Russia. The lie about Russia is the mother of every lie."

After 65 years, anticommunist propaganda has significantly expanded its arsenals. But, the author maintains, its goal remains the same. Today, just as 65 years ago, American politicians repeat in veiled or open terms, like Cato of antiquity, who during the Punic Wars called for the destruction of Carthage; "Communism must be destroyed."

And it was Thomas Mann who said: "Anticommunism is the greatest folly of our age." But it is precisely on anticommunism that the system of slander and disinformation of bourgeois propaganda is built.

The first lie is that of the "unnaturalness" of communism. On this basis the American newspaper THE NEW YORK TIMES predicted the "inevitable collapse of Bolshevism" 91 times in the period from November 1917 to November 1919 alone.

Colossal resources are allocated to the strategists of anticommunism for conducting subversive propaganda--in the hope that "one dollar spent on propaganda might have much more effect on the enemy than ten dollars spent on defense."

The second lie is that about the "aggressive" and "totalitarian" nature of communism. The fruit of this big lie is the myth about the "Soviet military threat."

"There are things more important than peace"--its creators maintain and advocate the possibility of a "limited" nuclear war. It is advocated by those who hope to sit safely in their bunkers. For the majority of other people, however, only "instructions for survival" are offered.

The third lie is about "human rights." The myth about the defense of "human rights" by official Washington was intended for ideological export from the very beginning. But no one has forgotten about the violations of human rights in the United States itself. In his books V. Bol'shakov speaks about the "social cast-offs"--millions of people deprived of the right to work, of an existence worthy of a human being, by the world of capital.

...There's never a lull in the war of ideas, V. Bol'Shakov writes. This war is going on every hour--every day and every night. And this is not simple opposition, not trench warfare. Here there are also frontal attacks and deep raids into our rear. We must always remember this, always maintain vigilance against the intrigues of our enemies.

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CSO: 1800/847

INTERNATIONAL

BOURGEOIS PROPAGANDA ATTEMPTS TO INFLUENCE BORDER GUARDS

LD041702 Moscow Domestic Service in Russian 1000 GMT 2 Apr 83

[From the "I Serve the Soviet Union" program; commentary by Captain First Rank Viktor Mikhaylovich (Kokurin), senior instructor at the Lenin Military-Political Academy, entitled "Bourgeois Propaganda Intrigues Against Soviet Youth"]

[Text] Comrades! You have heard reports from various parts of the USSR state border about how our Soviet border guards are vigilantly performing their duties. It is evident from that material alone how certain people in the West have set their sights on using every possible means to weaken our state's border guard in order to do us as much harm as possible and to hinder our progress. However, today we can draw the quite definite conclusion that the protection of the USSR border is in reliable hands.

On the other hand, what our enemies cannot manage to achieve by direct means, they try to achieve by means of ideological sabotage, directing their main thrust against young Soviet people, including the servicemen of the USSR armed forces. Out of the 22 regular features carried on the Voice of America radio station, 13 are designed especially for young people and take up 70 percent of the station's broadcasting time. Radio Liberty puts out youth programs in 17 languages of the peoples of the USSR. Think about this, comrades. What are the main aims of imperialist propaganda? Western ideologists are trying to instill in the minds of young people in the socialist countries that they and young people in the West are a special social group standing apart from any class. They spread intensive propaganda about the advantages of the Western way of life; they try to implant the cult of entertainment. All this is accompanied by anticommunist attacks. They try to impose bourgeois moral values on young men and women. While attempting to entice our young people with the ideals of the consumer society, the bourgeois ideologists gloss over in silence the obvious fact that in reality it is not the consumer who calls the tune, but advertizing and the monopolies standing behind it. They paint a highly distorted picture of youth movements in the West and reject the class nature of political struggle. They bring to the forefront the theory of conflict between the generations. In reality, however, imperialist propaganda preaches the sermon of a so-called new ideology which is aimed against the theory of scientific communism and against the achievements of real socialism.

In order to wage psychological warfare against the Soviet Union, the imperialists are trying ever more actively, along with other channels, to use our state border. In carrying out their ideological sabotage, the secret services in the main put their stakes on young servicemen. The dosage of spiritual poison with which the ideological saboteurs attempt to feed our country grows by the year. The enemy uses as his channel of supply all types of international transport and certain foreign tourists visiting the USSR. The ideological saboteurs frequently try to disseminate among our border guards anti-Soviet, religious and sometimes the most amoral possible printed products on which enormous sums of money are spent. Often, publications containing ideologically harmful material with brightly colored illustrations are discovered in railway carriages, ships, buses and other places that border guard detachments carry out their duties. The saboteurs hope that the servicemen will read this material which has apparently been left behind. In this way the enemy counts on introducing into the ranks of border guards elements of corruption and political demoralization, on humiliating their political vigilance and weakening the guard on the state border.

So you can see comrades, what our foes are hoping to do. They are trying with all their might to wear down ideologically young Soviet people, to weaken their revolutionary enthusiasm, to dull their class consciousness, and to sow among them skepticism, political apathy and the worshipping of bourgeois ways and morals that are foreign to socialist society. I could indeed quote many examples of how these vain efforts by ideological saboteurs, which are doomed to failure, become dashed as if against a rock of granite. However, I will just repeat that this can be seen easily from the reports from various parts of the state border that you have heard today. Every communist guarding the border, every komсомol member, every serviceman bearing the green shoulder-boards is now acting as an active fighter on the ideological front. Everywhere the enemy's ideological sabotage is receiving a resolute rebuff, no matter how cunning, insidious or sophisticated it is.

CSO: 1807/221

INTERNATIONAL

FORMER AFGHAN REBEL DESCRIBES QUARRELS BETWEEN REBEL GROUPS

LD211812 Moscow TASS in English 1303 GMT 21 Mar 83

[Text] Kabul, 21 Mar (TASS)--Hirza Mohammad [spelling of name as received], a former head of an armed gang which fought against revolution and then took the side of people's power, describes in an interview of the newspaper KABUL TIMES brawls between leaders of counter-revolutionary gangs based in Peshawar, Pakistan.

Bandit groupings engage in virtual fighting over their loot, trying to destroy one another, Mirza Mohammad testifies. Throughout the time when I was in command of my group, we repeatedly received order to carry out operations against other gangs operating in the region of Karabakh, Kabul Province. Fighting often went on for days. These gangs of robbers are seeking to establish control over the property of peasants, their crops, and roads in order to plunder the population and passengers from passing cars and buses. Bloody skirmishes over "zones of influence" result in the loss of tens of lives.

Mirza Mohammad says that he left Karabakh for Pakistan under the influence of malicious propaganda. In Pakistan he joined the "party" Hezbe Islami headed by Gulbuddin Hekmatiyar [spelling of party, personal names as received].

There, he received clear instructions not to let other bandit units into the region of operations of his group. The "party" leadership, he points out, ordered us to raid villages, seize money from some, levy fines on others and hand over the loot to Hezbe Islami's financial section. When the heads of gangs of robbers enrich themselves in this disgraceful way, he says, they couch in luxury. As soon as their money is gone, they resume their raids.

During the time when I was in command of the gang, I became convinced in the base motives of the so-called "fighters for purity of Islam" and decided jointly with his charges to take the side of people's power in order to defend the gains of the April revolution carried out in the interests of the people, Hirza Mohammad stresses.

CSO: 1812/146

INTERNATIONAL

IMPORTANCE OF TRADE WITH USSR TO GDANSK STRESSED

PM251339 Moscow PRAVDA in Russian 24 Mar 83 first edition p 5

[Own correspondent O. Losoto dispatch under the rubric "From the Socialist Countries": "Noble Aim"]

[Text] Warsaw, 23 Mar--Approximately 45 percent of the industrial output produced by enterprises in Gdansk Voivodship is exported to the Soviet Union. These are, above all, ships, ships' equipment and light and chemical industry products. The voivodship's enterprises in turn make extensive use of raw materials, equipment and other commodities entering Poland from the USSR.

To promote the development of industrial and trade cooperation with our country--this is the aim which the club for cooperation with the USSR, which has been set up under the maritime branch of the Polish Foreign Trade Chamber in Gdansk, sets itself. Approximately 30 enterprises and associations are its members, and they include a shipbuilding plant, a ship repair plant, the port and sewn goods and furniture factories.

The mutually advantageous nature of our countries' economic cooperation can be seen clearly in the example of the shipbuilding industry. It is known that this sector came into being and enjoyed rapid development thanks to Soviet orders.

CSO: 1807/219

INTERNATIONAL

FRG TV CLAIMS OF SOVIET WORLD WAR II CRIMES ASSAILED

PM251459 Moscow KOMSOMOLSKAYA PRAVDA in Russian 24 Mar 83 p 3

[Own correspondent V. Sokolov "Rejoinder": "By Dr Goebbels' Methods"]

[Text] Bonn, [no date given]--Fascism's crimes against the peoples of Europe are legion. World War II, unleashed by the Hitlerites, cost more than 50 million lives. The ashes of the millions of antifascists and fighters for their countries' freedom and against fascist slavery who were tortured to death in the death camps still weigh on the hearts of the living. However, there are obviously some people in the FRG who are not suited by the universal angry condemnation of the crimes of Hitler's armies in territories captured in pursuit of world domination. Nostalgia for revising history gives their minds no rest. Carried away by anticommunism, they are vainly trying to put fascism and socialism on the same level. The program entitled "War-time Crimes on the Eastern Front" broadcast by ARD, the FRG's first television channel, on 21 March was a typical sample.

Do not imagine that the film talked about the 1,710 towns and the 70,000 villages razed and destroyed by the fascists on our country's territory. Nothing of the kind. Its producers attempted on the basis of Goebbel's propaganda, editions of Wochenschau and Hitler Wehrmacht documents to "direct Western public attention to the crimes"...committed by Polish and Soviet soldiers against Hitler's invaders and the citizens of German nationality who lived at that time on Polish and USSR territory. "Witnesses," former soldiers and officers in Hitler's Wehrmacht, even appeared on the screen to claim that the population in the temporarily occupied Soviet territories welcomed the Hitlerites with flowers as liberators from the communist regime. One went so far as to claim: "I have not seen anything more terrible in my life than the murder...of German prisoners of war, women and children by Soviet soldiers." Such dubious "witnesses" did not disturb the broadcast's producers. Even an expert on Soviet "war crimes," a certain (Alfred de Zayyas), was found, living, it is true, not in the FRG but across the ocean, who, within the framework of the Washington administration's proclaimed universal struggle for human rights, attempted to whitewash Hitlerite crimes and prove that the USSR did not conduct the war according to the rules.

This anti-Soviet libel in the spirit of neofascism was shown to millions of viewers. It raises a legitimate question: How did it get onto ARD television screens?

CSO: 1807/220

INTERNATIONAL

GRENADAN ECONOMY BENEFITS FROM TIES WITH USSR, CUBA

PM311015 Moscow ZA RUBEZHOM in Russian No 12, 18-24 Mar 83 (signed to press 17 Mar 83) pp 12-13

[Yevgeniy Bay reportage: "Grenada's Clear Aims"]

[Excerpt] St. George's-Havana-Moscow [no date given]--"Big Profits!"--You see this slogan everywhere in Grenada. Here the word "profit" does not necessarily mean money at all. Profits also mean the successes of the public health, education and social security system set up after the revolution: new schools for children and adults and new hospitals. Grenada is the only English-speaking Caribbean country to have almost eliminated illiteracy.

And this is a country which only 9 years ago achieved independence from the British crown and just 4 years ago freed itself from the yoke of the pro-American tyrannical Gairy regime! How has a 13.6-percent growth in the economy been achieved in such a short time? And how was it that in 1982 Grenada's economic situation was one of the best among the Caribbean countries? It is explained to me that this was made possible thanks to the well-thought-out economic policy being implemented by Prime Minister Maurice Bishop and Bernard Coard, his minister of finance, trade, industry and planning. They are both excellent economists, know how to take the country's real potential into account, do not seek to force events and make skillful use of the experience accumulated by the Soviet Union and Cuba.

During my meeting with Maurice Bishop I asked him to describe briefly the economic policy of the government which he heads.

"Our chief aim is to rid ourselves of our incredible economic backwardness," he said. "We set ourselves four tasks. The first is to create a strong state sector in addition to the cooperative sector, above all in agriculture. We already have various state farms, coffee plantations, fish farms and an agro-industrial complex for the production of juices. Second, we must stimulate the private sector in every possible way. Why? Because the state sector alone is not now capable of extricating the economy, as the technology in enterprises is obsolete, manpower is limited, and there is not enough capital or experience. Of course, it is important to keep the private sector under state control here. And we are succeeding in this. Third, as the production volume increases, we must build up our exports--coconuts, cocoa beans, bananas,

nutmeg and other spices. Fourth, we must rid ourselves as quickly as possible of economic dependence on imperialism. We are struggling together with the developing countries for fairer prices for our produce and for a new international economic order.

"Grenada seeks to widen the circle of its trading partners and establish the closest possible relations with socialist states, with countries which have chosen the path of noncapitalist development," the prime minister went on to point out. "We have very warm, friendly relations with the Soviet Union. Your country marches in the vanguard of the struggle for peace and social progress, to ensure that every people acquires the right to independence development. We value highly the USSR's support, its solidarity with the Grenadan revolution and its assistance with agricultural reequipment, machinery and apparatus.

"Our country refuses to obey Washington's diktat," Maurice Bishop said to conclude the conversation. "We pursue an independent policy based on the principles of nonalignment and noninterference, and we will allow no one to interfere in our internal affairs. We choose our friends at our own discretion. In developing international ties we pursue one aim--greater benefit to the country."

The start of a new stage of cooperation was marked by the visit of the head of Grenada's revolutionary government to the Soviet Union last July. As a result of the visit there has been a considerable widening of the framework of our relations. Agreements on economic, technical, scientific and cultural cooperation, a consular convention and a protocol on deliveries of goods in the years 1983-1987 have been signed.

Some elements of economic planning were recently introduced in Grenada by way of an experiment. This has yielded tangible positive results. The country's leadership has decided to introduce this practice more widely and to place economic planning and management on a scientific footing. At the beginning of this year it was announced that the USSR will assist Grenada by sending specialists in the spheres of agriculture, light industry, the food industry and tourism and also by training economists in Soviet vuzes.

Cooperation is strengthening between the young state and other socialist countries. Cubans appeared in Grenada soon after the revolution's victory--construction workers and doctors, fishermen and power workers who came to help the country. And there is a corresponding attitude toward them: the Cubans feel the warmth and respect of the local inhabitants. "Hey, Cubano, amigo (friend, Comarada (comrade)).... Viva Cuba!" This is how they are greeted in Spanish by the Grenadans, who speak English.

Two plants for the production of ice are being constructed with Bulgaria's help. The GDR is helping to construct a printing combine and to set up a telephone network. Specialists from Czechoslovakia are drawing up plans for the construction of a hydroelectric power station on the island.

Despite all the U.S. attempts to establish a blockade of Grenada, the country maintains normal trade and economic relations with a whole number of capitalist states, for example, with Canada and France. Last year Maurice Bishop visited Paris, where he had talks with President F. Mitterrand. The result of that trip was an agreement that the French Aid and Cooperation Fund will assist Grenada in implementing several economic projects. Washington has failed to block the granting of credit by EEC countries (including France) to the tune of \$86 million for the construction of an international airport. Grenada is also given financial and technical assistance by Libya, Syria, Algeria, Iraq and Venezuela.

CSO: 1807/222

NATIONAL

NATIONAL 'NARROW-MINDEDNESS' IN USSR HAS OBJECTIVE BASIS

Moscow NAUCHNYY KOMMUNIZM in Russian No 6, Nov-Dec 82 (signed to press 19 Nov 82)
pp 50-56

[Article by P. M. Rogachev, doctor of philosophical sciences, and M. A. Sverdlin, Honored Scientist of the RSFSR and doctor of philosophical sciences: "Pressing Questions of International Patriotic Education"]

[Text] One may say without exaggeration that there has not been a party document on ideological work in recent decades which has not placed into the foreground the task of the international patriotic education of the workers and of the young people first of all. This was stressed with particular intensity in the documents of the 26th CPSU Congress and in the resolutions of the CPSU Central Committee "On the Further Improvement of Ideological and Political Educational Work" and "On the 60th Anniversary of the Formation of the USSR." This task is set in direct connection with the formation of the communist world outlook in which internationalism and patriotism are two of the leading principles.

At the 26th CPSU Congress, L. I. Brezhnev spoke of the proud feeling of belonging to a great, united Soviet motherland (see: "Materials from the 26th CPSU Congress", Moscow, 1981, p 57). Here is meant not the "ordinary" patriotism that rises from the thousand years of existence of separate native countries, but patriotism of a fundamentally different sort. It is the patriotism in which the patriotic feeling of pride, combined with the feeling of belonging to a united Soviet motherland (and it is multinational!), at the same time also means internationalism. From this follows a conclusion that is very important for the business of education: the teaching of patriotic matters and the teaching of international matters do not exist as two different, although closely related, tasks. In practice, however, such one-sidedness is sometimes observed, in particular, in our training programs. Some teacher or propaganda worker, speaking about patriotic education (this happens more often in lectures on military patriotic themes), avoids the question of internationalism as if he were on some other plane; conversely, speaking on the problem of internationalism, he might not mention patriotism at all. Likewise, one cannot but note that in certain scientific works on the theory of the socialist revolution, the authors, while stressing its international nature, do not mention such an important integrating ideological and psychological phenomenon as patriotism, which frequently is a major factor in the rallying of progressive forces against imperialist reaction.

The Great October Socialist Revolution and the subsequent formation of the USSR were not only of international but also of great patriotic significance. At first, Russia was saved from the threat of being turned into a colony of the imperialist states, and, later, with the formation of the USSR, the single reliable condition was created not only for independent existence and well-being, but also for national prosperity for the peoples of the former tsarist empire.

Thus, without internationalism, patriotism cannot be a stable, effective force for progress. It unavoidably degenerates into nationalism which, at present, displays its negative qualities more and more often in critical situations. On the other hand, internationalism without patriotism would mean cosmopolitanism, and this never has been nor can ever be a force which unites the broad masses. Consequently, there exists one (dual-united) task--international patriotic education. In the final analysis, patriotism and internationalism have one source. This source is labor.

Patriotism has become one of the most important channels through which the unity of the political and labor activity of the masses is accomplished. The point is that, in a socialist society, the patriot's work for the fatherland is work he does for himself, and vice versa. There is no distinction made between "mine" and "not mine." Of course, however, there are many situations in life when one's personal interests do not coincide with the interests of society. If it were otherwise, there would be no need to educate the people. Such situations require, so to speak, compensating factors that arise in the worker's social consciousness. One of these factors is patriotism.

Over the course of time, the criteria for evaluating the patriotic significance of labor change. At today's stage of development of our society, labor which organically combines physical effort and creativeness in the activities of one and the same man is truly patriotic from the standpoint of its objective significance. In the plan of relations between the various social groups, it means the close union of laborers in production with scientists. V. I. Lenin wrote: "No dark force can resist the representatives of science, technology and the proletariat" (Lenin, V. I., "Complete Works," Vol 40, p 189). As far as the scientists are concerned, their scientific contribution to the overall matter is to a great degree dependent upon their civilian position. It is one thing for scientists to fulfill an order for a capitalist (either for an individual or for an entity in the form of a capitalist state), even when they are moved by a creative thirst to do so. It is another matter when scientists slake this thirst in the process of service to the people. At a celebration of the 250th anniversary of the USSR Academy of Sciences, L. I. Brezhnev said: "I would like to dwell separately on one most important issue--on the party nature of our science. No matter what sector Soviet scientists work in, they are always distinguished by one characteristic feature--their elevated communist consciousness and their Soviet patriotism" (Brezhnev, L. I., "On the Leninist Course: Speeches and Articles," Vol 5, p 364).

Labor is the source and the basic sphere for the display of patriotism. It is, however, the common basis for internationalism as well, since it is peculiar to those very laborers and to the working class, primarily, as the vanguard of the laborers. Internationalism brings together work of the people in a socialist society more than usual. All the Soviet people are deeply interested in the successes of each region and each republic. The resolution of the CPSU Central Committee

"On the 60th Anniversary of the Formation of the USSR," points out that the party "obtains a clear understanding through each Soviet individual that, in actuality, the fulfilment of one's international duty today means, first of all, conscientious, initiative-filled and creative work for the common good, comprehensive improvement of the efficiency and quality of work and active participation in the fulfilment of public tasks and in the further strengthening of the economic and defensive might of the Union of Soviet Socialist Republics and peaceful socialist cooperation" (Moscow, 1982, pp 19-20).

At the same time, while stressing the unity of internationalism and patriotism, we cannot digress from the fact that they, as components of the classes' world outlook, have taken shape at different times and in different ways with respect to the nature of this process. Patriotism is "one of the deepest feelings, confirmed by centuries and millenia of isolated native lands" (Lenin, V. I., "Complete Works," Vol 37, p 190). For many years it was manifested at the psychological level. It took form ideologically during the epoch of bourgeois revolutions. Internationalism appeared considerably later, although at first it was in the form of the world-view of individuals. It became a class ideology only when the proletariat entered the historical arena. Besides that, it became established more as an idea than a feeling. These circumstances must be taken into consideration in developing a mechanism for international patriotic education.

Internationalism in the practice of the struggle for liberation was established at first amid the vanguard of the working class as the realization of their duty before groups of industrial workers from other nationalities. In science, the ideological and political principles of the relationships of entire classes, nations and states were chiefly viewed for a long time in the study of problems of internationalism. The personal aspect of nationalism, which always has a moral and psychological content, found its reflection primarily in fiction and publicism.

Today this aspect is of particular significance and receives special attention. One cannot be satisfied with the recognition within man of only a certain sum of ideas. Internationalism must permeate not only the world of ideas, but also the world of feelings. The consciousness of the patriot-internationalist must be raised over blind feeling, but it must not ignore these feelings as such, or else they will not turn into convictions, that is, they will remain lifeless. V. G. Belinskiy was correct when he wrote: "An idea that is read or heard and, perhaps, is understood as it should be, but has not carried through your own nature and has not received the impression of your personality, is dead stock" (Belinskiy, V. G., "Complete Works", Vol 3, Moscow, 1948, pp 798-99).

One of the highest goals of education is for internationalist feelings to be not weaker, but stronger than national feeling, for man to suffer in his heart the struggle of his internationalist class brothers and for the affairs of others to be perceived as "mine" and "ours." We recall with what pain and suffering Ya. Smelyakov exclaimed: "Somewhere in the jungle far away lies my son Lumumba--my grief."

Another of the highest goals of education is for the principles of internationalism not only to be assimilated personally in the political sense but also to become a moral standard for the immediate contact of various nationalities in daily life--both in the workplace and at home. This fact obtains particular urgency in view

of the intensified migration of the population and the growth of multinational labor collectives. In the resolution of the CPSU Central Committee, "On the 60th Anniversary of the Formation of the USSR," it says that multinational production and creative collectives are "a noteworthy social and sociopolitical phenomenon of our day" (p 9). Accumulated here is all the best of the labor and cultural traditions of various peoples. The joint labor of the peoples of various nationalities is a powerful means of international education and a method of overcoming all relapses of national narrowness.

As far as the practice of international education is concerned, it is generally acknowledged that it must be constructed based on the strict accounting of the actual state of affairs, in particular, on the data from concrete sociological investigations. It is necessary to note, however, that these investigations are not being conducted with the necessary degree of skill, particularly with respect to our problems. Sometimes questions which can only exacerbate the interest in national differences and galvanize national feelings are put forth needlessly and without the necessary degree of tact. It is appropriate here that we cite the words of V. I. Lenin: "We are obliged to educate the workers in the spirit of 'indifference' to national differences" (Lenin, V. I., "Complete Works", Vol 30, p 44). Of course, by "indifference" here we mean not an indifference to the fates of one's own people and not an "annihilation" of national feelings altogether (for example, the national pride in progressive traditions), but rather the ability to rise above national bias and the ability to avoid orienting one's behavior according to national differences in evaluating people (which, unfortunately, does occur). We are not opposed at all to sociological research in such a delicate area as national relations, but a special sense of tact is required here. Moreover, in our opinion, it is necessary to conduct these studies only where some real difficulties and problems have arisen.

Similar research indicates that the overwhelming majority of people asked usually state that the national composition of the production collective has no significance for them.

The stronger the sense of international unity in labor collectives, the higher their production indicators; conversely, high indicators in labor inspire people, serve as a source of optimism and contribute to the growth of patriotic feelings and international unity. Noting this with satisfaction, one cannot forget that with the increase in the multinational nature of the collectives comes an increase in the complexity of the educational work in them. In addition, there is an increase in responsibility on the part of those individuals who carry out the direct, partywide business of patriotic international education. In increasing the interpersonal contacts of various national groups in the labor collectives, there is a particular need for a "national architect" (Lenin, V. I., "Complete Works", Vol 50, p 35).

Although in this dual-united process of education internationalism requires that ideas be "enriched" with feelings, the growth of patriotic consciousness, as a rule, means the movement from feelings to ideas and convictions. Here the primary feeling, the precursor of patriotism, is love for the native land, for its forms of nature and for the native tongue as well as respect for the progressive traditions of one's ancestors. "If the son has ears, he must hear the voice of stone assumed by the father. This is also what the fatherland is--a voice of stone assumed by the father." So spoke one of the heroes in K. Fedin's novel, "Brat'ya."

There is a particular need to say something about the relationship to the environment. A caring attitude toward the environment is one of the manifestations of patriotism. This was noted as early as the time of M. Prishvin--a great singer of Russian nature. It must be said that the forms of nature in one's native land are not simply objects of aesthetic love. In the consciousness of the citizen patriot they are always associated with the people and the fatherland. In a word, it is a love that always has a civic content. Is this not what is stated in the lines from the poem by K. Simonov, "Yes, you can endure heat, thunderstorms and cold, you can even starve and freeze and approach death. No one, however, can return these three birch trees to life"? The feeling of a united family, inherent to all Soviet people, is also transmitted in the forms of nature. This was expressed well by R. Gamzatov in his cycle of poetry, "From the Belorussian Notebook": "In my soul are forever blended the sound of the birch trees and the silence of the mountains, the blue rivers of Mogilev and the green expanse of the Caspian Sea."

All of these lofty feelings, however, are only the beginning of patriotism, its important components. They do not exhaust the entire wealth of the content of patriotic consciousness. Patriotism is as multifaceted as its source and subject--the fatherland. This does not simply mean the native land. It is a complex fabric of social ties that extend far beyond the borders of the "microenvironment of the habitat" and the borders of common attitudes.

The homeland, the fatherland--it is something which, as a rule, is more than just the circle of fellow countrymen, no matter how big the nation may be. It is that which runs in the plane of the national community and national differences. In addition, it possesses something quite essential in another dimension--the social and class dimension. This, as determined by V. I. Lenin, is "the given political, cultural and social environment" (Lenin, V. I., "Complete Works", Vol 17, p 190).

For the citizens of the USSR, the fatherland is first of all the Soviet order, a single order for the workers of all the country's nationalities. A profound idea is contained in the phrase "Soviet people," used for the first time by V. I. Lenin in 1919 in his "Address to the Red Army" (see: Lenin, V. I., "Complete Works", Vol 38, p 235). Since that time, we have become accustomed to using the epithet "Soviet." In this way we remove ourselves from the class and national differences of the workers of our country and stress the main things that unite them. This emerges as a basic stimulating motive for their activities and a unique landmark of their life's credo.

Together with the concept of "national pride," the concept of the "common national pride of the Soviet man" used by L. I. Brezhnev in his report on the 50 anniversary of the USSR has been confirmed in science in recent years. These phenomena, of course, cannot be objectively compared with one another. In the subjective plan, however, one-sidedness can occur when national pride moves to the forefront and, in so doing, can actually be identified with Soviet patriotism. This occurs, for example, in those cases when special national interests are declared to be the primary objective. From this should follow logically the idea of some primarily Ukrainian or some primarily Russian patriotism, etc. As applied to the past, this is an entirely scientific category. As applied to Soviet reality, this is more of a literary form that requires a very important "addition," that is, all of the feelings named must "develop" into the idea of serving the fatherland. This fatherland of ours, representatives of all nationalities, is a single entity--it is "socialism as a fatherland" (V. I. Lenin).

education is governed by the fact that all the feelings named have been elevated to "the common national pride of the Soviet man," that is, essentially, to a form of patriotism which bears a common Soviet character. Thus, patriotism, which has received an unprecedented breadth and coloration from these feelings, is essentially blended with internationalism. Take, for example, such an object of patriotic feelings as culture. It is an important element, and here, just as everywhere, the common Soviet element is intensified. It is an unavoidable consequence of the strengthening of the unity of the flourishing national cultures and their mutual enrichment¹. The result sums up such a historically unprecedented phenomenon as "Soviet culture"--not simply the sum of cultures, but an organically united and, at the same time, diverse whole. "There is a flourishing and mutual enrichment of national cultures and the formation of a culture of the united Soviet people--a new social and international community," noted L. I. Brezhnev at the 26th CPSU Congress. "This process is taking place with us as it should under socialism: on the basis of equality, fraternal cooperation and voluntary participation. The party keeps strict watch over the observance of these Leninist principles of national policy. We will never deviate from them!" ("Materials from the 26th CPSU Congress," p 57).

In increasing the relative importance of common Soviet elements, everything that is progressive and national-specific is not simply preserved, it undergoes rapid development, during which negative and obsolete elements in the national life are eliminated and the role of all that is truly national, progressive and, therefore, vital grows.

In the process of voluntary and natural rapprochement and even the blending of nations, nothing that is genuinely valuable can be lost--it becomes an achievement of mankind as a whole. We can recall one broadcast on central television. A competitive review of young talent was underway. Among those who distinguished themselves was an Uzbek vocal and instrumental ensemble. It is remarkable that the ensemble mastered polyphony--an element borrowed from European music. One can say that this element has been organically incorporated into the Uzbek musical culture, which only was enriched because of this and did not cease being a national musical culture. The pieces performed by the ensemble were truly Uzbek with respect to their coloration, rhythm, etc.

In this connection, one must note that if the national-specific element develops in the soil of internationalism, it will not objectively divide the nations but will only distinguish them and intensify the interest in their mutual discovery. In this case, national-specific and common Soviet elements mutually strengthen one another. What takes place here is not a mutual negation at all but an exchange and a mutual infusion, the result of which can only mutually enrich everyone.

¹ Speaking of the significance of translations, the famous Ukrainian writer Vadim Sobko emphasized: "The Russian language and the Russian culture are a decisive guarantee of success in the development of all Soviet culture. Thanks to them, we reap the best from all the national literatures. All the most important elements come to us. In this is the very great social service of the Russian language" (The Bibliophile's Almanac, Vol 10, Moscow, 1981, p 11)

We said that national-specific elements do not objectively separate the nations. Subjectively, however, they can and frequently do separate them if, in the consciousness of the subject, international elements begin to take the forefront and become an end in themselves. Indeed, as is well known, no nation exists independently as it comes out of the depths of the centuries. It carries on a continuous and intensive exchange with other peoples. This is a law of development of both the economy and culture of modern nations. A lack of understanding of this concept indicates a national limitation which, in turn, once again emphasizes the urgency of the problem of international education. The solution to this problem is hindered, in particular, by narrowness of the cultural range, the people's lack of knowledge regarding the life of other peoples and the lack of experience in contact with representatives of other nations.

There is, however, another relationship between objective knowledge and subjective evaluations. It has to do with people whose natural national pride in their nation's successes turns into complacency. When this happens, they do not take into consideration the fact that the successes of their nation are the direct result of their cooperation with other nations. A logical consequence of all this can be extreme attention to national specifics; the glorification of outmoded national traditions under the slogan of adherence to "national independence" and "patriotism" and the loss of the ability to distinguish in the nation's historical past the truly national from the pseudonational and the viable and progressive from that which is obsolete and which has become harmful.

One must bear in mind that there is a soil that feeds national limitation in certain objective phenomena of the socioeconomic order as well. These are, for example, different material circumstances which, quite apart from everything else, arise from the different natural conditions in various regions of the country, the differences in the demographic processes, in the labor resources, etc. In any case, in the absence of the corresponding ideological and other "preventive" measures, national alienation can be the logical result. It was not without good reason that Engels called nationalism "egoism on the large scale" (Marx, K. and Engels, F., "Collected Works", Vol 2, p 236). It must be emphasized, however, that the manifestations of these contradictions are frequent in nature and are gradually being eliminated under the conditions of unity of all the social groups and nations which comprise the great Soviet people. Even the enemies of Marxism-Leninism acknowledge this. "Your country," wrote the famous bourgeois historian Arnold Toynbee in a letter to Soviet Academician N. I. Konrad, "consists of a multitude of peoples who speak so many different languages and who have inherited cultures that are so diverse that it is a model of peace on the whole; through the union of these different varieties of cultures and languages and through the economic, social and political unity on a federal basis, you have demonstrated in the Soviet Union how things could be in the world as a whole and how they will be done, I hope, in the future" (quoted from: "Problems of the History and Theory of World Culture", Moscow, 1974, p 160). This unity is the result of the objective processes involved in the building of communism and the multifaceted educational activities of the Communist Party of the Soviet Union.

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KOLKHOZ, SOVKHOZ MANAGERS HAVE TO COPE WITH POOR PLANNING, OVER-ADMINISTRATION

Moscow LITERATURNAYA GAZETA in Russian No 3, 19 Jan 83 p 13

[Article by Boris Mozhayev: "What Does a Boss Need?"]

[Text] "Recently there has been a considerable amount of talk about the fact that the independence of associations and enterprises and of kolkhozes and sovkhozes has to be increased. I think that the time has come to embark upon a practical approach to the solution of this matter. . . ."-- Yu. V. Andropov said in his speech at the November (1982) Plenum of the CPSU Central Committee. The independence of sovkhozes and kolkhozes. . . . Our newspaper has frequently addressed this important problem. Let us recall, in particular, the articles and essays by D. Mozhayev "Be the Master! . . .", K. Kozhebnikova "To Where Has the Agronomist Vanished?", and A. Kongro "The Boss Before a Choice." This important topic is also discussed in other central newspapers and periodicals. Recently PRAVDA published an article by the chairman of the "Road to Communism" kolkhoz in Nikolayev Oblast Ya. Ipatenko, "Be a Master on the Land," in which the author observes: "Attempts to command still exist today. It is no joke: last year we received almost 800 telephonograms. When to take out the manure, when to switch on the sprinkling machines. The rayon agricultural administration even taught us how to fight mice." Today we begin to print "Letters From the Village" by Boris Mozhayev in which the writer continues his reflections concerning the rights and responsibilities of farm leaders.

Late in the evening the telephone rang.

The far-away familiar voice of Yevgeniy Mikhaylovich Goncharov:

"Would you not like to visit us?"

"I would," I reply. "How are things?"

"I am fighting. Yesterday I fought off potatoes. Can you imagine? They want to palm off 50 hectares. . . ."

Early in the morning I left for Voronovo.

Yevgeniy Mikhaylovich Goncharov is known throughout the entire district; he is a restless and noisy man. During the 13 years of his directorship the Voronovo sovkhos increased its income by more than 10 times. Now it is an enormous factory which produces beef and milk. Fifteen thousand bulls are being fattened on it, then there are 1,300 milk cows, and their progeny of no less than 1,500 head. The sovkhos is famous for its well-known urban type settlement with its magnificent 250-bed hospital, music school, 10-year school, club, and picture gallery. The land is so well cared for that it is a pleasure to look at it. The average grain harvest here is more than 40 quintals per hectare: even during the driest year of the last 5-year plan an average of more than 30 quintals per hectare were taken. But the chief riches here is grass; here, near Moscow, the sovkhos workers contrive to get three mowings in a season. This year a hectare of grass gave them 6,000 feed units.

Nevertheless, such a strong farm, one of the best in the country, is not being allowed to fully manage its own planting.

I know that last year the rayon agricultural administration ordered it to plant six hectares of vegetables. What headaches there were with those vegetables! There were no planting machines, no special sowers, and no seedlings. Get what you need on the side wherever you wish and however you wish. They travelled somewhere to the other end of the world for seedlings. The planting, the cultivation of the seed beds, the weeding--everything had to be done by hand. Every specialist and his family, including the director, was assigned three-hundredths of a hectare. Who are you--an economist? Come on now, get up from your desk! Pick up a hoe and give yourself a workout.

Sometimes in snatches, sometimes on days off, and, during the busy time, for entire days, family by family, the sovkhos specialists crawled about on their knees.

Whether it was for better or for worse, they raised a good crop of cabbage, sugar beets, and carrots. In the autumn they went to the base: take our vegetables! But they were told: "What? We have no place for ourselves here because of your vegetable sovkhoses." "But what are we to do?" "Take the vegetables to the one who ordered them." But you cannot take vegetables to the rayon soviet. So they had to be dumped as food for the bulls and the cows.

This spring Goncharov was again called to the rayon soviet: "Plant vegetables!" No, not on your life. I will not--and that is it. For two weeks he fought them off, his heart began to act up, he went to bed. Then they left him alone.

He fought off the vegetables, but they made him plant potatoes. Thirty hectares! And again headaches. It would seem to be a small area, but there is no special equipment, and no good seeds. The earth is clayey and too heavy for potatoes. But the most important thing is that potatoes do not give them what grass gives them; grass gives them feed, and feed meat. And what meat! And this well-organized enterprise which produces millions of rubles immediately begins to

limp along on account of potatoes or vegetables which in this concrete case is a loss-producing and minor enterprise.

I found Yevgeniy Mikhaylovich in his studio: he was in a black sweater with its sleeves rolled up to his elbows, and he tore himself away from his modeling. He is already past 40: he is a short but solid strong man with lively brown eyes, without any gray yet in his black hair, and he has a youthful alertness. He is, as they say, a jack of all trades: an agronomist, a zootechnician, a builder, and even a sculptor. He adapted the old brick storehouse for his sculpturing.

It is a gloomy fall day. Saturday. It is cold and damp outside. But there is a fire in the fireplace, the wood crackles merrily, and parrots and canaries jump about and chirp in their cages; and my host, with his rolled-up sleeves, is finishing the modeling of another bust: a majestic bearded old man looking sternly and demanding straight ahead, as if expecting a reply to the prophetic words which he has uttered--such is the confidence in his face in the rightness and necessity of the duty he has carried out.

"What kind of preacher is this?" I ask. "One of the Old Believers?"

"This is my countryman Mordovtsev Daniil Lukich, from the same village as myself," Yevgeniy Mikhaylovich replies. "He wrote more than a hundred books in the last century. But it is a long time now since he has been reprinted. Still he was a remarkable person. He himself built a school in our village. A splendid school!" And so I want to sculpt his bust and put it in that school."

"Good!" I say. "And who is this?"

Next to the fireplace a freshly sculpted bust of a man of middle years with the star of a hero on his chest was drying.

"This is my friend, a sovkhos director from Belorussia, Vladimir Kalachik. I am making him a present of the bust, and he will give me seed potatoes," Yevgeniy Mikhaylovich says with a laugh.

"Are you afraid that they will nevertheless make you do it?"

"I am. Do you know what kind of battle I endured during the first days of November, before the holidays, in the planning commission at the oblispolkom? Oho!" And, warming up to his subject, he says: "They surrounded me on all sides. One of them tried especially hard: You, he said, do not want to fulfill the Food Program. Who are you then? You are not a communist! I am a communist, I say. I have been working very hard for more than 20 years. Everyone knows about that. But who are you then? And he says with aplomb: 'I am an instructor!' Holy Saints! He is trying to convince me to plant potatoes and he has not taken the trouble to find out who I am. And that is called a communist?"

"Did you say that?"

"Naturally! Is that the kind of leadership that the party is calling for? He came, he gave orders, and he left. And he said to me: 'Then, we will have a talk in another place.' Where is that, I asked, in your bath house? No, I will not go to your bath house. But we will go together to the obkom first secretary and have a talk at his place. I will write him a little letter, and ask that he receive us."

"And what did he do?"

"He became meek. It worked. I let everything that had boiled up in me out. Where, in what Food Program, did you read that a farm's sowing charts should be redrawn from above, and, moreover, all of a sudden. What about independence? Yes, yes, that same independence which is recorded in the decisions of the 26th Congress and of the May Plenum?"

"I suppose you were asked the question: Then who will give the people potatoes?" I said.

"Exactly! I was shown the decision that Moscow Oblast has to increase its potato fields by 2,000 hectares. Fine! Pick out land that is suitable for potatoes, I said, and help the farms acquire the necessary equipment, seeds, and fertilizers. Coordinate the prices so that potatoes do not bring a loss, and propose them to farms--agitate for them! But what do you do? For 10 minutes you have worked at a desk with a pencil, you have scattered 2,000 hectares over 40 strong farms, assigned them each 50--and go to it! I do not have seeds--it is winter! I have no equipment! But that does not concern them. You are the boss, they say, you get it. Where will I get it? At the market neither seeds nor equipment is sold. Spring will come--what is to be done? Go from office to office, hang around doorways, ask for help in getting one thing and then another? As it is I am up to my ears in work. And there has been enough begging! What is needed is a businesslike commodity exchange. I have contracted to produce potatoes; but you supply me with the necessary equipment and fertilizers, and on time. And do not forget to coordinate the prices! That will be a businesslike exchange between you, the clients, and us, the contractors. That will be a fulfillment of the Food Program."

Goncharov is a strong leader, it is not easy to move him off his course, but he also has to fight hard. Oh, how hard! He knows that this method of assigning everything with a pencil has a long history, that it has gained strength with the years, and that it rolls on, as it were, by itself, like a mountain avalanche.

Goncharov shuddered, but he accepted the plan for the potatoes; true, not for 50 hectares, but for only 5. The devil with them, he said: If they cannot manage without this--Gosplan also sends orders down to them,--then at least let them divide it all up evenly. I divided 2,000, he says, by 400, that is, by the number of farms in the oblast, and decided to allocate 5 hectares for potatoes.

We drove through the fields--he showed me grass which had lodged under the snow:

"Oh, look! There will be no third mowing. Too busy with the potatoes. . . . And snow in the middle of October. Freezing! The grass has been lost. That is pure money. Hundreds of tons of meat have remained in the fields. This is what the potatoes have cost me. I tell them there, in the planning commission: Do not torment me with potatoes! I am working with meat."

"They do not listen?"

"No!" he cursed. "Potatoes are now on the agenda. Everything else is less important." He is driving the car, but he is looking not so much at the road as at the fields: "What grass has been lost! . . . And no one cares about this. If they would only ask: How are things with you with the people, with your workers? With fuel? With energy? I will not get to spring without fuel, and people are running away from me. I have 280 chauffers, tractor operators, and truck drivers. . . . It is not difficult to find work for them. But what chauffer will agree to work for 100? Give him 200 and then some, or he will leave. Specialists are needed everywhere. And what am I to do? Especially in the spring. . . . Where will I recruit them?"

"All of this is because of scarcity," I say. "Forced work stoppages. . . ."

"Well, I can understand work stoppages as a temporary phenomenon. Anything can happen? You cannot foresee everything. But, if the stoppages become a norm of life? Now there is no fuel, now no lubricants, no spare parts, no fertilizers, no iron, no cement. . . . That is why we underproduce output. If you say A, then you must say B. Everything has to be regarded in a complex: both industry and agriculture. One cannot be put in a privileged position. There has to be juridical equality in fact. Not 'Sel'khoztekhnika' skinning the kolkhozes and sovkhoses alive: a tractor costs 6,000 rubles, but sometimes they take 9,000 for repairs. And there is no one to complain to. And there is no place to do repairs except in 'Sel'khoztekhnika.' For some unknown reason it has millions in profits, while the farms have losses."

"But you do not have losses!"

"I myself repair the equipment. But they skin me also. Do you know for what? Light bulbs! I need hundreds, thousands of them! It is the complex. I do not have the right to buy bulbs in stores, but only in 'Sel'khoztekhnika.' They sell them to me for one-and-a-half and, sometimes, two times as much as in the store. They, you see, include overhead expenses in these bulbs; that is, as if they did not sell them to me, but brought them to me themselves and replaced the burnt out bulbs as minor repair work. And this forgery, this deception is handed over to me to sign. If I do not sign these forged electrical repairs, they will not give me the bulbs. And there is nowhere, except in 'Sel'khoztekhnika,' where I can get them. What would you have me do?"

And he himself answers:

"It is time to free our farms from these extortions; the legal basis has to be strengthened so that the economy will be stable, and then there will be more milk and meat. Factories and plants have now begun to raise swine and cows. But the kind of cow which has been raised in a factory field is not worth much."

"Exactly, exactly," I agree. "It is the same as cooking iron in pots. A friend of mine is resting here, in Uzkiy. And he told me that this year, he, the director of the Chita Institute of Natural Resources, was given an assignment--to grow a hectare of cabbage. They grew it. They travelled 50 kilometers for the plot of land, hired a bus for this reason, and paid 28 rubles per run. People were taken away from their work. Seeds and all kinds of tools were bought. The expenditures for all of this came to 850 rubles, not counting the wages of the employees. But then they harvested the crop . . . and sold the cabbage for 27 rubles. A happy situation!"

I became silent, frowning. Goncharov then threw back his head and raised his voice:

"Salvation is not in new offices, but in new methods of work. We speak about cost accounting. But where is it? Let them permit us to at least partially sell our output through direct agreements, and ourselves sow what is needed by the consumer, and not by some Uncle Vanya from an office. Then we will not feed carrots and cabbage to the cows, while it is impossible during the winter to buy carrots and cabbage in the stores. But why carrots! We will grow strawberries by March, or by April, if it is profitable. So permit us ourselves to supply produce to plants and factories, stores and restaurants, and hospitals and schools. Wherever you wish! Wherever the demand is. We will sign agreements in advance, and agree upon prices and schedules. And you can be sure--we will deliver it ourselves fresh and in good quality. And, if not, fine us according to the law. But do not offend us either: if we have delivered on time--buy at the established price. If you do not take it--pay a fine. That will be independence in words, but in deed." He was silent a while and he again exploded: "What kind of boss am I? I have seven million in my account, but I cannot buy a brick, cement, or nails. . . . And those electric light bulbs I cannot buy in a store. I do not have the right! There are ceilings for everything that is needed, but they do not give them to me. This is the fifth year now that I cannot finish building my office over there: they do not include it in the plan--and that is an end of it. What good is our money? Without ceilings, it is nothing, paper. Do not tie our hands with ceilings and directives; it is necessary to untie our initiative in practice. Then it will be clear right away as to who is a worker, and who is a babblers. You have ruined your farm, you have losses--get lost!"

We returned to the studio. Yevgeniy Mikhaylovich went up to the bust of his friend Kalachik and again remembered the potatoes:

"Me, am I supposed to grow potatoes on my clay land?!" He threatened someone with his fist: "We were fattening 12,000 bulls. We were given fodder and strictly in accordance with the norm, and the succulent feed and the hay was all our own. And then the rayon organizations and our Main Administration for the Animal Husbandry Industry began to try to persuade us to take an additional 3,000 head. All right, I said, we will build some barns, but what about the feed? We are squeezing everything from our fields that we can. Do not worry--we will increase your combined feeds. So, I agreed. The fattening began. The time for the delivery of the combined feed was approaching--and they are supplying the same amount of meat as for the 12,000. And where is the rest, I asked. We have a regimen of economy, they replied. Get it where you can. And so last year I travelled to the Caucasus for hay. When you are on your feet every office will praise you, you are everybody's friend and brother, but as soon as you are in need--everyone will turn away from you, as from a leper."

"And do you have many superior offices?"

"Try to count them," he says laughing. "Three in the rayon, not counting all of the procurers, suppliers, 'Sel'khoztekhnika,' and others. And then there are the oblast ones. And the ministerial ones! We had not yet succeeded in organizing the fattening of the bulls when the ministry created a special main administration to manage our sovkhos. Well, of course?! A new unprecedented enterprise--the industrial production of beef; without a main administration we would go wrong, we might produce horse meat instead of beef. The academy is in competition with the ministry: three institutes have been attached to us. But the ministry does not give up. After the main administration, a trust was created: true, it was called the 'Soyuzplemgibridsvinotrest.' But since the swine-raising sovkhos were themselves in debt, this swine trust was set up over us, calf growers, so that we could maintain it. Now any paper of ours, before getting to the ministry, first goes through the swine trust, and then also the beef main administration."

"That way it probably turns out that you have one leader per sovkhos worker?"

"What are you saying, what are you saying!" He portrays something like fear on his face, and confidently says: "You are counting us short, insulting us. If you count all of the offices well, there will be a leader per bull."

As we were saying good-bye he asked:

"Is it not nice that no one on the sovkhos is interested in increasing output! From the ordinary driver to the director."

"Why?"

"Because. . . . According to the existing rates and norms this driver is supposed to earn approximately 120 rubles. But what driver will work for that? We squeeze out about 250 rubles for him. Everybody knows this. And what a bad effect this has upon the worker's character, and upon his morality!"

"Well, a driver, he is here today and there tomorrow. But why are you not interested in increasing output?"

"In the 13 years that I have been working here as director the sovkhos has increased its output, of meat, for example, by 30 times. But what I got I continued to get. However, incidentally, my predecessor received almost twice as much. You see, he had a personal salary--he had come here from a main administration. But I was a young specialist, and I have remained one until my 50th year. You understand, in the end it is not a matter of wages, although they are important; it is that I am obliged to preserve myself and the farm, not to work at full capacity, but to leave over a reserve, a stock of strength, as it were. Otherwise, it would be the end."

"Why?"

"Because. . . . If I were to work even one year at the maximum--that figure would immediately be fixed for me, included in the plan, and even added to. We have to grow, you know! To overfulfill the plan. But in agriculture it does not happen year after year--either there is a drought, or there are rains. If I do not fulfill the plan--I not only lose my bonuses, but supplies will go through another category, and profits will not be the same. And you go down. And for this not to happen, I try with all of my strength to obtain a lower plan. An injudicious plan can only ruin a farm, and sometimes a whole rayon or oblast. Such things have happened."

Yes, they have happened. But now the Food Program has been adopted. Incidentally, it is recorded in it that at the end of 1982 9.5 billion rubles in debts are supposed to be written off from the kolkhozes and sovkhos. And this is by no means the whole indebtedness of the farms. The writing off of this amount would substantially ease their situation. . . .

But while the repayment of debts requires the existence of definite capital, the conditions of planning which deprive a farm of its independence, restrain its initiative, and only aggravate the position of debtors can be changed. The demand for independence not in words, but in fact is a command of the time.

Nevertheless, on the very eve of the new year Goncharov again received new, completely unjustified instructions. And this is occurring at the very time when rayon agro-industrial associations and councils attached to them are being created; when, in accordance with the regulation on these rayon agro-industrial associations which was published in IZVESTIYA, the plans for farms are supposed to be worked out and approved only at the rayon agro-industrial association council whose members include the farm leaders themselves and the chief of the agricultural administration. And what happened? Was the council assembled, and reserves calculated together with the director? Not at all! A rayon agro-industrial association staff schedules were received--in addition to a volunteer council, they will consist of 24 salaried officials. And now all efforts have been thrown into the search for these officials.

And in the meantime the director has been ordered to rapidly increase the plan. And again the director has been fighting to the point of hoarseness and ringing in his ears. And again, unable to withstand the pressure, he has agreed to partially increase it.

And this is how the Ministry of Procurements has responded to the creation of the rayon agro-industrial association: it has just given the sovkhos its plan--this year it will be given combined feeds for 10,000 head. But we are fattening 15,000 head, the director says angrily. What are you doing? That does not concern us, the suppliers tell him; you yourself have added the 5,000 head at the request of other organizations. Ask them for the feed.

These are the kind of things and conversations that are taking place.

However, we shall speak in more detail about planning in another letter, but for now let us recall: at the May (1982) Plenum of the CPSU Central Committee it was said that it is necessary to resolutely get rid of administrative rule and petty patronage with regard to the kolkhozes and sovkhos which can with every right be called the foundation of all of agricultural production. There has to be a partition against anyone demanding the fulfillment of any assignments by them which are not stipulated by the plan. . . . This rule has to be strictly adhered to, and there must be no exceptions.

No exceptions. . . .

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NATIONAL

SIBERIAN VILLAGES SUBJECT OF SOCIOLOGICAL RESEARCH

Moscow OBSHCHESTVENNYYE NAUKI V SSSR. SERIYA I. PROBLEMY NAUCHNOGO COMMUNIZMA
in Russian No 1, Jan-Feb 83 (signed to press 16 Dec 82) pp 162-169

[Review by V. A. Chernyayeva of book "Dukhovnaya Zhizn' Sovetskogo Sela"
[Spiritual Life of a Soviet Village] by P. P. Velikiy, Mysl', Moscow, 1982.
207 p. (Sotsiologiya i zhizn') [Sociology and Life]]

[Text] The study is comprised on an introduction, 5 chapters and a conclusion. It is based on materials from specific sociological studies conducted in Siberian rayons from 1969 to 1979. Data from the Institute of Economics and from organizations of production of the Siberian Department of the USSR Academy of Sciences were also used.

The introduction emphasizes that balanced socioeconomic development of the village serves a noble end: progress of the Soviet people toward social homogeneity. The subject of the study is the spiritual activity present among rural workers in the domain of production, of community affairs, and private life.

Chapter One--"The spiritual life of the village as an object of study." The author considers spiritual life to be the spiritual side of human existence; he considers it the definite domain of society. Spiritual activity, relations, and attitudes are presented in harmony within the spiritual domain of developed socialism; it is characterized by a variety of systems of cultural, educational and scientific institutions, propaganda and agitation institutes, and mass information facilities for the purpose of fulfilling human spiritual needs.

Spiritual life is made up of individual areas: ideological, scientific and artistic/esthetic, as well as education and training. As to the specifics of rural spiritual life, one can only discuss this to the degree that it has characteristics that distinguish it from cities and urban settlements: a) a special type of settlement; b) commonality of the people, where production activity takes place under conditions that are different from other territorial communities; c) a special way of life whose foundation is one of closeness to nature; d) traditions and customs characteristic of a given type of settlement and life style.

Today spiritual relations within the village retain many traditional characteristics--interest in each individual's behavior, discussion of public and private life in informal groups, concern for one another in families, the offering of assistance for big jobs (bringing in hay and wood, harvesting the garden), spending the holidays together. In addition to this, the functioning of cultural enlightenment institutions has supplemented spiritual relations in the village. The rural school, club, library, movie theater, and mass information facilities take part in the organization and development of the ideological, scientific, and artistic activity of the rural workers. The beautification of conditions for working and living, the close contact with nature, is an integral part of the rural spiritual life.

Working conditions, the fact that the training location is often very far from the residence, and inadequate opportunities for professional advancement in connection with an increase in the level of education hinders creation of a stable, highly educated work force in the village. The older generation, who consider increased education a means of obtaining "higher-class" work, retard the process of instilling young people with attitudes toward study as a means of spiritual improvement.

In analyzing the spiritual life of the village, it is important to consider the harmony of urban and rural spiritual life under developed socialist society, although in the village, of course, the cultural environment is less developed and traditions have a stronger influence; a historically caused continuity in the assimilation by individuals of culture and its antipodes. The author also notes that there are more similarities than differences in the spiritual life of the inhabitants.

In Chapter II, "Socioeconomic reform as a basis for development of rural spiritual life," the total scales of economic and social reform in the agrarian sector of the country and the effect of industrialization of agricultural production on the dynamics of the social structure and on the change in social and spiritual makeup of the rural worker are shown. Fifteen to twenty years ago there were approximately a dozen professions in the field of agriculture, whereas today there are almost 200 (p 58). Industrialization and mechanization of the agrarian system promote the growth of the cultural and technical level by developing the creative capacities of the rural workers: in the total number of innovations in agricultural production, 32 percent are the suggestions of workers from sovkhozes, kolkhozes, and Sel'khoztekhnik organizations (p 59). In addition, the cultural and technical preparation of the workers in turn affects the industrialization of agricultural production and promotes more rapid assimilation of the new technology and elimination of the existing conflicts between labor and domestic culture in the village (introduction of rules and standards in industrial enterprises, beautifully formed farm territories, writers and artists who deal with themes from everyday life, sanitary hygiene rooms, protective clothing, etc.).

In Chapter III, "The role of the sociocultural environment in rural spiritual life," the author feels that it is proper to explain "cultural

environment" in conjunction with the social. Cultural environment is characterized as the totality of "...the immediate social conditions (objective and personal) localizing in time and in space the spiritual attitudes of the people, and forming personality in the process of the creation, propagation, and consumption of cultural values"¹ The material side of the social and cultural environment is evidenced by articles used for culture and the technical information facilities; its elements in the village are the clubs, libraries, schools, nurseries, hospitals, domestic services combines, and stores. The objective side is the cultural enlightenment personnel. Analysis of the sociocultural environment for public consumption of Omsk Oblast from 1969-1979 shows an increase in the number of libraries, of book resources per 1000 people and in the number of club and library workers per 10 thousand of the population. Clubs have decreased because small villages have disappeared, and the large clubs were transformed into Houses of Culture. The number of participants in reading circles and library patrons has more than doubled, but this is clearly inadequate.

Rural inhabitants spend a good deal of time at home. The supply of articles of culture in rural Omsk in 1979 is almost the same as values for the city of Omsk in 1969, and when broken down into specific types (radio, television sets), they are practically the same. Of rural and urban inhabitants respectively, 74.0-78.2 percent have radios; 59.9-58.2 percent have radio receivers; 91.9-95.3 have television sets (p 100). The supply of everyday household objects also came close to the level of an average or small town. From 40-80 percent of inhabitants, depending on social and professional status and the educational level have personal book collections (p 101). Work on a private farm requires a good deal of time, but does include definite spiritual factors: rural inhabitants conduct experiments with plants, creatively using knowledge gleaned from specialized books and contact with fellow countrymen.

The author considers the "disease of wanting things", the lack of system and narrowness of domestic cultural consumption to be the problems of spiritual consumption in the village. He ties their solution to improvement of rural cultural institutions activities, and to more fully utilizing the strengths of the rural intelligentsia.

Planning the administration of the sociocultural environment raises another range of problems. The study has shown that the sociocultural infrastructures of different rayons can differ from one another in volume by 2-3 times. It is necessary to distribute spiritual values equally, and to improve interdepartmental and intrabranh relations in the area of culture, and to consider spiritual factors in the activity of all departments making up the village. Experience in the Leningrad, Omsk, and Sverdlovsk Oblasts and the Krasnodar Kray has proven that comprehensive territorial planning of economic and social development are most effective.

Planning must be based on comprehensive sociological research and start not with individual concerns but with the region as a whole.

"The sociocultural activity of the rural population" is treated in Chapter IV. Among the rural population of Krasnoyarsk Kray, 47.0 percent were involved in community affairs; 20.1 percent of unskilled physical laborers were involved; 46.6 percent of skilled laborers, and 74.5 percent of those who did mental work (p 121). The main reason for nonparticipation was "No one involved me." Facilities for improving spiritual culture in the village include a political education system, a system for improving socioeconomic understanding, lectures, involvement in the activity of public organizations, and communist labor schools. Training is the most important index of the spiritual potential of a society. An increase in the qualified structure of rural labor demands that knowledge be reinforced; however, only 7-8 percent of young people are involved in self-education (p 132).

Data concerning changes in cultural activity of rural inhabitants over the last 10 years show that television watching, sports, tourism, and social interaction have moved up to a higher place, and movie watching and education indices have dropped. On the whole, the consumption of cultural values has increased and creative activity has decreased.

The village actively assimilates the culture of the city. However, as the study has shown, in the last 20 years any acquaintance with professional arts has been basically through VIA (vocal and instrumental ensemble) tours and joint concerts. Only a few individuals have been able to see plays, and only once or twice a year at that (p 152). The ratio of the genres of amateur pursuits in national reviews, in the opinion of the author, should indicate their place in the village club institutions: in first place--vocal/choral; in the second--instrumental; in the 3rd--choreographic; in the fourth--literary; in the 5th--circus art. At the present time, 2/3 of clubs in isolated rayons do not have choral groups. Involvement of different groups of the population in active artistic pursuit requires a change in club work practice: creation of a society based on interests, evenings spent honoring dynasties, public reviews of individual work, etc.

The rural intelligentsia plays an important role in the enrichment of the spiritual life of the village. It participates in essentially all general measures. Cultural enlightenment workers are coming out comparatively less often with reports and lectures, they read books less often. More than 20 percent of cultural workers do not patronize general libraries, whereas 98 percent of rural teachers, 88 percent of agricultural specialists, 85 percent of ITR (engineering and technology workers), and 93 percent of the financial and economic workers are patrons of the general and specialized libraries (p 163). Representatives of the intelligentsia actively participate in different forms of cultural work among the masses: 98 percent are in independent art groups; 56.7 percent in special interest clubs; 44.8 percent in sports groups. (p 164). Since they occupy a prominent position in the process of instilling true cultural values in the rural population, the rural intelligentsia must be in frequent and close contact with different ranks of the intelligentsia of the city.

Chapter V: "Spiritual relations in the village." In the village, the production/labor and domestic domain are closely connected in the plan for relations, which strongly influences the spiritual relations: common pursuits serve as a base for spiritual contact, and communication takes place between representatives of all classes and social groups. At the same time, changes in the socioeconomic and cultural base of the village lead to a certain introversion and isolation of the generations. The older generation as the bearer of traditions is entering its old age, and young people are oriented toward stereotypes concerning relations learned in the city. Time allocation study showed that rural inhabitants spend a significant part of their free time with family members. Solitary pursuits occupy second place, followed by contact with friends and neighbors in third place. Almost half of those surveyed go to the movies with the family; 13.6 percent go to a book or journal when looking for information on child-rearing or intrafamily relationships; 7 percent spend family evenings reading poetry; 28.3 percent read prose with the family; 49.2 percent sing and play musical instruments; 62 percent look at slides (p. 178-179). The more well-educated the parents, the more time they spend with their children.

Relationships with neighbors are in the nature of close contacts, supplemented by moments of true human community. This is an important consideration in terms of controlling migration in the village. To the question: "What would you miss the most?" 70.4 percent named the village; 22.6 percent cited the forest, where they could use nature's bounty (hunting, fishing, mushroom gathering, berries, etc.); 13.1 percent cited the opportunity to have an auxiliary personal farm; 1.1 percent named their cultural home (p. 193).

Contact of rural inhabitants with city dwellers occurs on a personal basis, with their own countrymen and relatives, and through them--with urban institutions of culture and living and new people. The basic contact groups are industrial enterprise workers, and among the intelligentsia--colleagues at the "shop". In choosing a social circle people are drawn to such spiritual qualities as sociability, a cheerful disposition, learning. The contact itself occurs primarily under domestic conditions, not in the public cultural institutions.

Rural life today is characterized by a broadening of the scale of spiritual relations, inclusion in the urban domain of spiritual influence, a higher voting rate, and increased intergroup influence on a person's inner world. However, the growing amount of individual processing of cultural information requires an increase in the level of consumer education. Cultural workers must adopt new forms for the activization of collectivist forms of spiritual contact: for young people--societies for booklovers, film lovers and collectors; for middle-aged and elderly people, vegetable and flower gardening, beekeeping, etc. In the branches of these practical and spiritual pursuits it will be easier to direct man toward a loftier view of spiritual activity.

In conclusion, the author notes that under conditions of mature socialism, the wise use of all cultural facilities of the modern village, scientifically based planning, a wise personnel policy, and reinforcement and development of

ties with institutions and cultural workers of the city will serve the future growth of the cultural level of rural workers, contributing to the solution of social and economic tasks of the communistic structure.

FOOTNOTE

1. Orlova, V. I. "Ponyatiye i struktura kul'turnoy svedy. Problemy dikhovnoy zhizni rabocheho klassa." [Understanding and structure of the cultural environment. Problems of the spiritual life of the working class.]

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NATIONAL

ATHEISTIC WORK IN HIGHER EDUCATIONAL INSTITUTIONS DESCRIBED

Moscow OBSHCHESTVENNYYE NAUKI V SSSR. SERIYA I. PROBLEMY NAUCHNOGO KOMMUNIZMA in Russian No 6, Nov-Dec 82 (signed to press 5 Nov 82) pp 172-176

[Review by N. I. Nikolayeva of book "Vospitaniye aktivnoy ateisticheskoy pozitsii studencheskoy molodezhi" /Indoctrination of An Active Atheistic Point of View among Student Youth/ by I. I. Brazhnik et al. Ed. by V. K. Tancher, Kiev, Visha shkola, 1982. 144 pages/

[Text] The indoctrination of an atheistic conviction among student youth, to a certain degree, completes the formation of a communist world view, as noted in the foreword here. It stimulates the ideological activity of the students and prepares it for activity in the field of ideological and political-indoctrinational work.

Scientific-atheistic indoctrination, the authors assert in the first chapter: "Scientific-Atheistic Indoctrination in the Higher Schools within the System of the Communist Indoctrination of Young People," provides the atheistic aspect of the Marxist-Leninist world view. Developed in its process are the scientific understanding of religion, its socio-historical role, place and importance in the modern-day ideological struggle. In other words, scientific atheism has emerged as a very substantial argument in the materialist understanding of reality.

Scientific-atheistic indoctrination is closely interwoven with labor and moral indoctrination. Labor indoctrination, in the authors' opinion, always contains an atheistic element within itself potentially, while scientific-atheistic indoctrination favors the assimilation of a communist view on labor. Moral indoctrination is closely connected with the formation of a negative attitude toward religion and assumes a criticism of religious morality. In turn, scientific-atheistic indoctrination clears a path for communist morality.

As goals for scientific-atheistic indoctrination in the higher schools the authors set forth, first of all, the overcoming of religious vestiges (sociological studies of the level of religiosity among students estimate it to be between 2.6 and 1 percent), as well as active opposition to the alien ideological influence of religious organizations. At the same time, attention is drawn to the indifferent attitude on the part of some students to questions of religion and atheism, which, in the authors' opinion, is engendered by

shortcomings of scientific-atheistic indoctrination in the secondary school and the family, and this must be decisively overcome during the course of scientific-atheistic indoctrination in the higher schools. The inculcation of atheistic convictions is achieved within the process of a general-educational, general-scientific, and vocational training. A particular role, however, is played by the social sciences: a course in scientific atheism completes the formation of a materialistic world view, preparing the students for active atheistic activity.

Discussed in the chapter "Party Leadership of Atheistic Indoctrination in VUZ's" are the forms in which party leadership is made specific today. Above all, this pertains to the activity of the social council of the partkom (parturo) for scientific-atheistic indoctrination. The success of atheistic work in the VUZ's is determined, to a large extent, by a knowledge of the contingent of first-year students. Sociological studies among first-year students help us in establishing an exact picture and in determining the tactics and strategy for forming the scientific-atheistic world view in pupils, along with putting into practice the best experience in organizing and conducting atheistic work. The plan for atheistic indoctrination in the VUZ's must contain the following three aspects: organizational, ideological-theoretical, and methodological. Implementation of the partkom's plans is being carried out along various lines and includes the following aspects: selection of curators, reliance on the student academic group, attracting pupils into propagandistic work, taking into account the specifics and interests of the student body.

In the chapter entitled "Functions of Atheistic Indoctrination of Students and the Criteria of Its Effectiveness," based on summarizing the experience of atheistic indoctrination in the VUZ's of the Ukraine, the authors come to the conclusion that there is a need to strengthen the practical trend of the course "Fundamentals of Scientific Atheism," a revision of its program along these lines, which must be aimed at training graduates for active scientific-atheistic propaganda. In establishing the characteristics inherently essential to atheistic indoctrination, the authors draw attention to the presence of the following two aspects: the critical and the positive. The former is devoted to a criticism of religion, to the destruction of the religious world view, while the latter plays a constructive role: it forms a steadfast and optimistic world view and world understanding; it facilitates the development of an active, vital point of view. Atheistic indoctrination, in this case, has emerged as an organic component of ideological work. Thus, the function of atheistic indoctrination is defined by the authors primarily as political-ideological: future specialists are being trained for active participation in atheistic work, which is an important sector of cultural-ideological activity by the CPSU and the Soviet state.

Atheistic indoctrination in the VUZ's is, above all, a "bookish" type of indoctrination. This specific characteristic, the authors assert, is conducive to a definite gap between the educational and the practical aspects. The degree of preparedness of graduates for practical atheistic activity comprises the basic criterion of the effectiveness of atheistic indoctrination. Determining the effectiveness criteria is an administrative problem. The authors set forth two aspects in determining the effectiveness criteria of

atheistic work: internal--based on an analysis of good results with regard to scientific atheism and the manifestations of religiosity in the VUZ's, and external--based on the contribution made by the graduate to the system of atheistic indoctrination as a whole. Thus, the scientifically substantiated definition of the function of atheistic indoctrination and the criteria of its effectiveness are dictated by the new, heightened demands on atheistic work in the VUZ's.

In the chapter entitled "The Historical Approach to Religion Is the Most Important Factor for Inculcating Atheistic Convictions" the authors emphasize that the students' mastery of the theory of the origin of religion, one of the most essential elements of Marxist-Leninist atheism, conditions their atheistic convictions.

Soviet scientific-atheistic literature has developed with sufficient fullness the problems of religion's social nature, the reasons for its rise and its vitality at various stages of human society's development. At the same time, the authors draw attention to certain distinctive points of view (although not of a principled nature), pertaining to the structure, scope, and other factors which, taken together, constitute the social nature of the religious reflection of objective reality.

Of essential importance for justifying atheistic convictions is a theoretical analysis of the reasons for the retention of religiosity under socialism, and it is precisely the historical approach to the problems of religion which allow us to substantiate its transitional nature.

In the chapter entitled "Methodological Questions of Inculcating An Atheistic Point of View among Students," based on the examples of the Ukrainian VUZ's, an examination is made of the advanced experience in atheistic indoctrination by means of the students' mastery of the extremely rich theoretical heritage of the founders of scientific communism, development of the habits of independently supplementing knowledge and the skills of finding one's bearings in the precipitous flood of information, as well as drawing upon local material and utilizing in the learning process, the achievements of modern-day natural science and the social sciences.

The chapter entitled "The Formation of Atheistic Convictions of Future Specialists, Their Professional-Atheistic Competence" stresses the importance of taking into account the specialization structure of a VUZ as a factor in increasing the effectiveness of teaching scientific atheism.

The next chapter elucidates the topic "The Development of Students' Cognitive Activity as a Factor in Heightening Their Atheistic Convictions."

Chapters Eight and Nine, "Problem Instruction as a Means of Forming An Active Atheistic Point of View" and "Atheistic Indoctrination of Students in Their Extracurricular Time," reveal the methodological and "technological" possibilities of problem-programmed instruction for a course in scientific atheism; in the authors' opinion, this is the method with the best future prospects and the one most effective in forming an atheistic point of view among students.

In Chapter Nine, "The Teacher as the Central Figure in Scientific-Atheistic education in the Higher Schools," the authors analyze the questions of the atheistic preparedness of the teaching staffs of the higher schools, reveal the specifics of the work of a pedagogue-atheist, and place major emphasis on the need to raise the theoretical and methodological level of the teaching staffs at various types of VUZ's.

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SOCIOLOGICAL STUDY ON VALUES OF SOVIET YOUTH PUBLISHED

Moscow OBSHCHESTVENNYE NAUKI V SSSR. SERIYA I. PROBLEMY NAUCHNOGO
KOMMUNIZMA in Russian No 1, Jan-Feb 83 (signed to press 16 Dec 82) pp 85-90

[Review by A. N. Vinogradov of book "Tvoy Molodoy Sovremennik; Probl. Sovershenstvovaniya obraza zhizni rabochey molodezhi v zerkale sotsiologii" [Your Young Contemporary: The Problem of Improving the Life Style of Young Workers in the Mirror of Sociology.] Moscow: Mol. gvardiya, 1982. 223 pp. (University of the Young Marxist).]

[Text] The book is comprised of an introduction, 7 chapters, and a conclusion.

Chapter I: "Youth as the creator of the socialist way of life." Modern youth enters life during an accelerated period of progress of Soviet society toward social homogeneity. The stratum of worker-intellectuals, amounting in top-level establishments to 1/3 the total number of young workers*, is presently comprised of a significant portion of young people. They are hardly different from ITR (engineering and technical workers) of the same age in terms of their way of life, and they even surpass them somewhat in terms of sociopolitical activity. Today children of the intelligentsia are encountered 2 to 2.5 times more frequently among the younger generation of workers than they were among the older generation. At the same time, the percentage of those from worker or peasant families joining the intelligentsia has increased, over 50 percent of its new members (p 20-21).

Chapter II. "Choice of life's direction." Today actual public needs "cannot keep up with" the demand of young people for highly skilled labor. Under these conditions, professionally oriented work has become very important. As sociological research has shown, a significant percentage of young people choose a profession largely by chance. Thus, at least one in four young people have not formulated professional aspirations by the time they finish school, and are not ready to choose a profession. (p 29).

*The book employs the results of a sociological study of the way of life of city workers and ITR [engineering and technical workers] workers conducted in 1978-1980 under the leadership of the author in Moscow, Smolensk, Vyazma and Kharkov.

In the course of study "Formation of a Worthy Successor to the Working Class," done in 16 oblasts of the country from 1976-1979 by the department of social activity of working youth of the NITsVKSh [Scientific research Center of the Higher Komsomol School] under the TsK VLKSM [Central Committee All-Union Lenin Communist Union of Youth] under the leadership of V. I. Mukharcheva and participated in by the author, it developed that 43.1 percent of young workers chose their specialty on their own; for 25.2 percent, parents' and relatives' advice and family tradition played a decisive role; for 7.7 percent, advice of friends and acquaintances, and only 1.5 percent cited school as a factor influencing their choice of profession; 34 percent cited special literature, cinema and radio broadcasts (p 30). General presentation of a special elective course, "Contemporary industrial production and the socialist production collective," and the creation of educational shops should promote improvement of professionally oriented work in school.

Inasmuch as ambitious aims of the parents regarding the future of their children are an important reason that the socioprofessional orientations of graduates do not correspond with the demands of society, then professionally oriented work must be aimed not only at those in school but also at their parents. According to the aforementioned study data, there has been an increase noted in the divergence between parents and children in their orientation to higher education (59.4 percent and 41.2 percent respectively) and the working professions (2.9 and 5.4 percent) p 35, table 1).

On the whole, the author considers the slackening in interest of the graduates toward higher education and the simultaneous increased interest toward secondary special and professional technical education to be a sign of the equalization of prestige of the primarily mental professions and physical labor, and also of the high regard that young people have for their chances and opportunities for success in one profession or another. In addition, one may also mention the increased aspirations of young people to attain material economic independence more quickly, and a lack of desire to spend years getting a higher education which does not even give them the subsequent advantages of economic security, etc. The reduction in attractiveness of professions requiring higher education will show up in the future primarily in the quality of preparation of the specialists.

Chapter III--"Young people's work and the increase in their demand for work." In the opinion of the author, it is erroneous to interpret the Marxist position as saying that under communism a real measure of the wealth of the development of personality is not working time, in the sense that socially useful labor according to the structure of communism will recede into the background to play an ever-smaller role in the structure of the way of life of the people, but the amount of leisure time will grow to infinity. "Free time--this is not time free of economic and spiritual production, but time free of any kind of external constraint and spent first of all on the development of the person himself as a basic productive force of society." (p 44).

Soviet youth consider labor the most important component of their way of life. Work is the major component of the lives of 19 percent of young people; for 50.3 percent, labor and leisure have equal importance (This is the ideal type of direction--harmonious); 17.2 percent find satisfaction only in leisure, but more than half of them would like to get more satisfaction from their work; 5.7 percent do not find themselves involved in either work or leisure; 7.8 percent cannot decide (p 48). For the overwhelming majority of young workers the system of motives for working was based on a nucleus of the most stable and significant incentives: 1) earnings as recognition of work contribution and a means of satisfying various demands outside the realm of production; 2) duty, understanding of the social significance of labor; 3) aspiration toward creativity; 4) diligence, habit of always working conscientiously. 64.5 percent of young workers feel unconditionally or to some degree that they are masters of their own enterprise; 16.3 percent answered negatively; the rest could not answer (p 60).

Chapter IV--"Sociopolitical activity." This is a powerful factor in the improvement of all facets of public life under socialism; it promotes self-expression and timely adaptation of personality in the production collective by creating within it intense relationships and sociopsychological comfort; it serves as an effective means and indication of communist youth education. Although the sociopolitical activity of youth is increasing, there is still a significant gap noted between opportunities for young men and women to take part in the public life of mature socialism and their actual activity. This shows up primarily in the gap between work and living conditions of certain young people and the general social conditions; shortcomings in the distribution of social commitments and the accounting and control for their fulfillment; lack of knowledge of some young people to make rational use of their free time; insufficient realization of the public and private need for participation in sociopolitical activity.

Chapter V--"Free time and the spiritual activity of young people." Regulating the use of free personal time under socialism--this is primarily the provision of objective conditions for thorough development of personality. Today only 3/5 of young people's free time can be said to enrich their life's activity (p 116). Young people's goals in creative and amateur pursuits, sports and physical culture are clearly not developed enough.

A significant differentiation is observed in the general growth of the spiritual needs of young workers: the more developed the spiritual activity in the free time structure, the more future orientation toward satisfaction of spiritual needs. Young workers who do not lead intensive spiritual lives do not as a rule strive to enrich them. The young workers who are foremost in a cultural respect are putting demands for creativity, uninterrupted improvement of education, self-education, and esthetic consumption in the forefront. Without the influence of education for the young workers with undeveloped spiritual demands, the gap between them and the culturally advanced workers may increase.

Chapter VI.--"The family-domestic life activity of youth." Preparation of the young generations for relationships with members of the opposite sex, and for marriage and family should be considered an integral part of the overall process of improving the life style of Soviet youth. The author is in favor of introducing the subject "Preparation for life in the socialist family" to the general education schools, as is already done in a number of socialist countries.

The small size of young families is due primarily to the wish of young spouses to live not just for their children, but for themselves. The entire system of needs in a family has changed over the last 10 to 15 years. The demand for children has slackened because economic reasons stopped being the leading incentives for childbirth, ceding this role to spiritual factors. In order to fill these changed demands, one child is enough in principle, although the one-child family cannot guarantee the required degree of population reproduction. "The gap between the wanted and actual birthrate level can be eliminated only when the birth of children will not dramatically curtail opportunities for filling the other demands of parents, and primarily of mothers" (p 180).

Chapter VII--"Struggle with the antipodes of communist morals-a necessary condition for the improvement of the way of life of young people." Under socialism the reasons for negative developments do not lie within the principles of socialism but in the still inadequate degree of development of conditions for implementing some of them, and also in the influence of the capitalist world.

The following sociopsychological factors promote the development of antipodes to the socialist way of life: a low cultural level in interrelationships among some of the people; conflicts and tension caused by peculiarities in the character of different people; norms and values characteristic of the so-called imperfect groups; lack of the necessary exactingness in certain educational labor collectives; anonymity of conduct in places where leisure is spent; slackening of adult control over the behavior of children and young people, particularly in the cities; complication of the conditions of family upbringing and family control in connection with both parents working; small families, weakening of the educational significance of domestic work; complexity of the "union" of educational and prophylactic work because of the remoteness of work place from residence; concentration of a significant number of young people in dormitory facilities apart from their families; the arrival on a construction job at the orgnabor [department of resettling and organized recruitment of workers] establishments and in several PTU's [professional technical schools] of a substantial number of young people who do not have friends or family at a given locale; the existence of a great number of opportunities to change places of work and other factors.

The practice of communist construction and the formation of an active life position for young people have decisive significance in determining vestiges of the past. Eight out of 10 young people are convinced of the need for an active position in life, but such a position is routinely manifested

to a full degree in only 25.3 percent; it is expressed to some degree in 60.7 percent, and not at all in 14 percent. (p 208).

The most important reasons resulting in divergence between beliefs and behavior is inadequate development of the moral-volitional qualities of youth and elementary ignorance of their rights, duties, Soviet law, and the paths of the struggle against evil.

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'LITERATOR' DISCUSSES NECESSITY TO REVIVE 'POSITIVE HERO' IMAGE

Moscow LITERATURNAYA GAZETA in Russian No 6, 9 Feb 83 p 2

[Article by Literator: "Being as Doing"]

[Excerpts] Just recently, as reported in the last issue of "LG", a meeting was held of the secretariat of the board of the USSR Writers Union where a discussion of a creative report in the journal SEVER turned into a serious, penetrating talk on urgent tasks of our literary periodicals and all Soviet literature. All of the speakers at the secretariat meeting proceeded in their thinking and evaluations from the theses and conclusions contained in the materials of the November (1982) Plenum of the CPSU Central Committee and in the report of General Secretary of the CPSU Central Committee Yu.V. Andropov at a joint triumphal meeting of the party's Central Committee, the USSR Supreme Soviet and the RSFSR Supreme Soviet. It was emphasized that one of the chief and principle gains of the literature of socialist realism trying to study life and its revolutionary development, asserting in the aphoristic words of A.M. Gor'kiy, "being as doing," was putting in the forefront the image of the positive hero whose character from the viewpoint of artistic authenticity embodied the social and moral ideal of the epoch.

The heroic figures imprinted in beloved books are undoubtedly just as alive in the consciousness of Soviet people as the remarkable people who with their labor and struggle have brought glory to the Socialist Fatherland. The history of Soviet literature is to a significant degree the story of its heroes perspicaciously seen in life by writers and serving as the embodiment of the most typical traits and features of our epoch. Again and again returning through thought and feeling to the heroes of Soviet literary classics, we judge according to them the times which they personify and clearly sense the continuity of the generations.

People of the future will judge our day largely on the basis of books that have come into being in the process of vital mutual enrichment of the fraternal literatures of the peoples of the Land of the Soviets from the heroes who have with honor borne the baton of high ideology, collectivism and unshakable devotion to communist ideals. Such heroes are also to be found in today's multinational Soviet literature, but still the gallery of typical characters created by poets, prose writers, dramatists and publicists of the dividing line of the seventies and eighties could be much fuller and much more impressive.

Contemporary literary figures--and this must be said with sufficient definiteness--far from use in full measure that very rich living material found in the heroic spirit of the building of communism which they possess thanks to the wise concern of the Communist Party and the Soviet state.

It is characteristic that the work of creation of large-scale impressive images of our contemporaries has been called in the decree of the CPSU Central Committee "On the Creative Connections of Belle-Lettre Journals with the Practice of Building of Communism" one of the most urgent tasks of contemporary literature and all our periodicals. "The new generations of Soviet people," it is emphasized in the decree, "need a positive hero close to them in spirit and time who would seem as an artistic discovery and would influence the acts of people and reflect people's lives."

Our country's writers are facing in all its height the task of creation of such figures, who by their influence on the minds and hearts of contemporaries would be commensurable with the most striking figures of Soviet literary classics. The attention of writers, persons involved in belle-lettre publications and creative organizations is directed to the "enrichment of art with a pertinent life content," to determined "artistic searches in the sphere of socially significant problems," to the need to systematically "affirm life aims that are worthy of the Soviet individual and to systematically expose indifference to politics and consumerist psychology." In disclosing the richness of the spiritual world of our contemporaries and the greatness of the creative achievements of the Motherland, Soviet literature "is called upon to walk in step with the times, to point out and to support the new and advanced in the life of Soviet society while steadily guided by the principles of party character and national traits."

In examining contemporary literature from this viewpoint, it is necessary to evaluate our achievements and mistakes with much greater responsibility and principle and to verify in life the creative thoughts and creative achievements of Soviet men of letters. Development of literature is unstoppable and progressive, just as unstoppable and progressive as the development of our socialist life; it is therefore understandable that any kind of marking time, lingering on the way, involvement in second-rate, thoughtless themes and problems inevitably throws off dawdling authors from already gained positions....

Everything that has been said applies to the occasional appearance in the press of candidly weak and artistically flimsy works--any defective output at work, including creative work deserves unequivocal public censure!--and to those books and to new journal publications whose literary merit somehow is erased and reduced to nothing either through lack of clarity with respect to the author's position or to pettiness of the selected theme and puniness of the heroes or uninspired writing.

He has destroyed the mode of life!--this is what one would like to say concerning some literary personages whose perspective is limited to the entrance door of their own apartment, while discussion "about the times and oneself" is reduced to depressing complaints concerning an unsuccessful life or to cheap mockery. It is particularly sad with respect to those cases where the author in describing a hero of such a type

shows himself to be both sensitive and observing, but only in regard to the "petty things of life," to details, to an upright eaten out egg, when he in Gor'kiy's words selects for himself not a point [tochka] but a tussock [kuchka] of view from which he looks at the world as if he were not aware of the exacerbation of ideological struggle on the international arena nor the everyday heroic spirit of collective labor, nor the large, truly grand characters.

We are speaking, of course, not for the purpose of "prescribing" for all artists without exception to pay attention solely to those heroes who by right are called positive. We are speaking of the author's position, of the fact that each person—both the outstanding and the most ordinary—must be entrusted with the social, moral and spiritual ideals of the society of developed socialism and must see life in its many-sided dialectic wholeness and in a clear and well-defined perspective.

It is this feeling of a social perspective that the reader finds frequently lacking in some of today's books regardless of what or whom they describe—production workers or scientists, city employees or students, kolkhoz farmers or workers in the service sphere.

One involuntarily thinks today of a certain narrowness of the author's field of vision, of the necessity of moving further ahead and of a systematic expansion of ideo-artistic horizons as applied to those manifestations of our literature which according to the determination of criticism are permeated with a kind of enthusiasm of parting with the old, "patriarchal" peasant way of life of the Russian, and not just Russian, village. In the '60s and '70s, on this route as has been repeatedly noted in the literary press, including in the course of the recently held discussion on the pages of "LG" "Village Prose: High Roads and Low Roads," there were major creative achievements that added to our general picture of the national character and labor peasant morality. Still, readers empathizing with the heroes of "village prose," which does not always find its place in the dynamically changing life, do not posit a demanding question: and what then? What prospects open up before contemporary village workers now living and working quite differently from the way their grandfathers and great grandfathers lived and worked? What sort of heroes are brought to the foreground by time in our days, in the epoch of scientific-technical reequipment and intensification of collectivized agriculture?

We know the answers that real life gives these days in its undeviating development, producing real heroes that have inherited the best traditions of the past and who dedicate themselves to the struggle for the establishment of the new and advanced. And yet there are only a few such bright, unordinary characters in the literature affirming being as doing, as a struggle for spiritual values of the Soviet way of life; one thinks their artistic attainment is only possible through a profound study of the latest social reality and all-round development of the problems and conflicts determining the order of thoughts, feelings and behavior of contemporary people both in town and country.

"Literature," it states in the decree of the CPSU Central Committee "On the Creative Ties of Bell-Letter Journals with the Practice of Building of Communism," can do a great deal for the inculcation in youth of love for the land, for nature and for rural labor." And we have all the reasons for hoping that "the

village prose, having accumulated tremendous esthetic experience in describing the past, which is no longer a part of life, will rise to new heights of artistic work when its masters will turn to today's developments with greater than former attention and understanding to what is today becoming part of life when they set themselves the task of telling about the grand positive hero of our time.

The times require that this collective discussion of topical problems of the literary process be continued on a new and higher scientific methodological and critical literary level. It is important that the discussions which may be initiated by this or that literary publication do not begin each time from zero but are rather based on the experience, theses and conclusions already formulated by contemporary philosophical, philological and critical literary thought and are inspired by the desire to apply in practice, in the approach to concrete creative phenomena with a truly scientific, party methodology of analysis and interpretation of the laws of social, spiritual and cultural development. It is important that in a discussion of urgent problems of theory of socialist realism and Marxist-Leninist esthetics there be examined in a broader and bolder manner recently published works that, thanks to their high ideo-artistic merits, have succeeded in gaining the love of the all-union reader. So far it frequently happens that the comprehension of the methodological foundations of Soviet literature is based exclusively on books which many decades ago became part of national and world classics and discussion of books and new journal articles proceeds without a comparison with basic principles of the theory of socialist realism, without any thoughtful orientation on the ideo-esthetic heights of Soviet spiritual culture.

Especially intolerable, as pointed out at the meeting of the secretariat of the board of the USSR Writers Union, are examples of deviations encountered in critical literary practice from the methodological bases of Marxist-Leninist esthetics, neglect of class, social positions in evaluation of phenomena both of past and present. These defects and blunders, presented in a most concentrated form in the article by M. Lobanov "Liberation," were subjected to sharp criticism in articles by P. Nikolayev "'Liberation'.... From What?" ("LG," No 1) and V. Oskotskiy "'Literary Playthings' or Total Nihilism" (LITERATURNAYA ROSSIYA, No 4) as leading away from the real current problems of life and literature and attesting to an inadequate level of civic maturity and scientific creative preparedness of certain authors and publication colleagues issuing such publications.

The participation of criticism in the solution of problems connected with the image of the positive hero of our literature could be much more effective. In articles, surveys and reviews of new books, reference is made to whatever you might wish but never to the characters created in a work nor to the measure of their correspondence to reality and the social and moral ideals of our society. Critics and reviewers in their analysis and in their assessment do not always take into consideration the inseparable unity of content and form, ideological and artistic principles in a literary work and far from always point out with necessary effectiveness and methodological precision new characters, situations and conflicts arising with the passing day in current prose, poetry and dramatic plays.

It is timely with penetrating vision to distinguish in the literary production flow books and heroes which by right are considered to be artistic discoveries and to impart successful images in literature of the living practice of building communism, to broadly propagandize them, thereby becoming a kind of "co-author" of the writer similar to the way representatives of the revolutionary democratic thought of the 19th century became "coauthors" of the classic works of Russian art--but today one of the most important tasks presented by time to investigators of the current artistic literary process. The time requires of literary critics definiteness and adherence to principles in their assessments, publicistic ardor, a scientific basis and the ability to convincingly and intelligibly speak of the phenomena of life and literature to a reading audience of many millions.

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NATIONAL

'PRAVDA' EDITORIAL ON COLLECTIVE CONTRACTS IN AGRICULTURE

Moscow PRAVDA in Russian 16 Mar 83 p 1

[Editorial article: "The Collective Contract in the Village"]

[Text] With each passing day the pace of spring work is increasing in the country's enterprises. Village workers are striving to lay a firm foundation for the harvest during the third year of the five-year plan, for successfully completing the overwintering of livestock. Things are going well in places where brigade contracts have been assimilated, where the labor of farmers and livestock farmers depends on good final results. These collectives are strong in mutual responsibility, initiative, discipline and order. As a rule they yield more products with fewer expenses.

At its regular meeting the Politburo of the CPSU Central Committee examined the question of strengthening organizational work with regard to introducing collective contracts in kolkhoz and sovkhoz production. It was noted at the meeting that now, when the problems of effectively and efficiently utilizing land, technology, other material resources and capital investments in agriculture are becoming particularly important, a new approach to production organization is required. The key to solving this problem is the most rapidly possible introduction of self-financing, the increased cadre responsibility for a more complete utilization of internal resources, the strengthening of plan, state and labor discipline.

The collective contract is one of the most important ways to realize the indicated party goals, to increase the creative activeness of village workers and to successfully fulfill the country's Food Program. After concluding a contract with the administration, a brigade or link receives land, machinery and fertilizer for its disposal and acquires economic independence. The personal interests of each worker are successfully coordinated with the enterprise's goals to increase production and the quality of production. Experience that has been gathered in various zones shows that collectives that work under contract achieve greater and greater indicators and a significant savings on material resources.

At the present time tens of thousands of links, brigades and detachments have assimilated this progressive form of organization. In Belgorod Oblast, for example, one-third of the plowland employs this method. Contracts are widely

and in Nikolayev, Samozhny, Surkhan-Darva, Saratov and many other oblasts. Initiative is the experience of Rostov workers, especially of the grain farmers of Millermoskiy Rayon who increased grain production considerably after instituting contracts.

The advantages of collective contracts are apparent. Nevertheless, in some places party, soviet and agricultural organizations underestimate them and utilize them poorly. For many years the link of V. Shcherbachenko of the Kolkhoz named Lenin, Golopristsanskiy Rayon, Kherson Oblast, has been well-known for its large harvests. Machine operators, having instituted contracts, grow the most inexpensive grain in the entire region and have surpassed their neighbors several times in labor productivity. But at the present time this is the only collective in the rayon that is working with stability using the new method. The initiators of contracts also did not receive support in Novgorod Oblast. Eight years ago there were 90 such links, but last year only 10 were left.

What is hindering the introduction of contracts? It is the passivity, the lack of initiative of some farm directors and specialists. After all, after they sign a contract with a collective, they must supply it with everything necessary for successful work. Some do not want to bother with this. Sometimes it happens that the brigade is created but that labor organization within it is poor. Machine operators are attracted away from the basic tasks, and the fields that were assigned to them are worked by casual workers. For this reason, for example, two links disintegrated in the Ryazan' Makeyevskiy Sovkhoz last year.

The assimilation and introduction of contracts--this is one of the urgent tasks of Soviet rayon and oblast agroindustrial associations. They are called upon to eliminate anything that hinders the development of the non-work assignment system, to strictly observe the principles of forming collectives through voluntary initiation. The progressive form of labor organization is still poorly utilized in livestock raising. It is important that contracts be assimilated in all branches of the agroindustrial complex.

Brigade contracts are unthinkable without self-financing. It is not enough to give machine operators assignments concerning production output and the size of wages. Unfortunately in some places things are limited to this. We must work toward a strict regimen of economy in the collective, toward the organization of strict accounts and controls. When the brigade is interested in decreasing expenditures it uses fewer machines and consumes fuel, fertilizer and seeds carefully. In the final analysis production funds and capital investments are utilized more effectively.

The foundation of assignments acquires special significance. The correct approach is to attract brigade members to composing plans. The opinion of machine operators must be decisive in the distribution of wages. The May 1982 Plenum of the CPSU Central Committee determined measures to strengthen the material interest of subcontracted brigades and links, and we must make sure that this stimulus "work" actively for the harvest to rouse people to have a more creative attitude toward their work.

While assimilating the new method of organizing and reimbursing labor, many collectives came across various problems. When solving them zonal conditions and the special characteristics of individual branches should be considered. Agricultural organs do not propagandize progressive experience enough and have organized its study poorly. Sometimes the level of agronomic and zootechnical training of link and brigade workers is low. Scientific institutions are not giving enough attention to the non-work assignment system.

Party organizations can and must do a great deal for the development of this system within the branches of the agroindustrial complex. Work must be increased to extensively introduce the new method, to increase the responsibility of directors and specialists of kolkhozes, sovkhozes and agricultural organs for this and to make sure that the most authoritative and experienced people are leading contract brigades and links.

At the November 1982 Plenum of the CPSU Central Committee it was noted that it is necessary to create the proper economic and organizational climate to stimulate quality and productive work, initiative and enterprise. The collective contract in the village meets many of these requirements. The extensive assimilation of the new method will play an important role in reaching goals established by the 26th party congress and related to the continued development of agriculture.

8228

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NEW EDITORIAL ASSIGNMENTS ANNOUNCED

Moscow ZHURNALIST in Russian No 2, Feb 83 (signed to press 10 Jan 83) pp 78-79

[Article: "Appointments"]

[Text] Vladimir Sergeyevich Glagolev has been appointed as a member of the editorial board and editor of the newspaper PRAVDA with the Marxist-Leninist theory propaganda department.

Born in 1937, he graduated from the Moscow Economics Institute. He has worked as a journalist since 1960, and was a science editor with the economics editorial staff of the SOVETSKAYA ENTSIKLOPEDIYA publishing house. From 1966 to 1970, he was a consultant with the political-economics editorial staff of the journal KOMMUNIST, and subsequently, editor-in-chief of the journal PLANOVOYE KHOZYAYSTVO. Since 1977 he has worked on the staff of the CPSU Central Committee. He is a Candidate of Economical Sciences.

Ol'ga Igorevna Grekova has been appointed editor-in-chief of the newspaper PIONERSKAYA PRAVDA.

Born in 1935, she graduated from the Moscow Pedagogical Institute. Since 1959, she has been involved in Komsomol work. She was secretary of the Kuybyshev Komsomol, and first secretary of the Bauman Domsomol raykom, and also secretary of the Moscow Komosomol gorkom. From 1966 to 1968, she was executive secretary of the Committee of Youth Organizations of the USSR. Since 1968 she has worked as director of the Moscow city Pioneer Palace. She is a Candidate of Pedagogical Sciences.

Valeriy Vasil'evich Zhuravlev has been appointed deputy editor-in-chief of the journal VOPROSY ISTORII DPSS.

Born in 1938, he graduated from Rostov University. From 1964 to 1972, he worked as a teacher and then as a docent in the history department of the Tambov Pedagogical Institute. Since 1972 he has been a senior scientific associate with the Institute of USSR History of the USSR Academy of Sciences. He is a Doctor of Historical Sciences.

Valeriy Petrovich Lysenko has been appointed a member of the editorial staff of the newspaper SOVETSKAYA ROSSIYA.

Born in 1944, he graduated from Moscow University. He has worked as a journalist since 1966. He has worked with TASS, on the editorial staff of the Moscow oblast newspaper LENINSKOYE ZNAMYA, and for the journal ZHURNALIST. Since 1973 he has been with the newspaper SOVETSKAYA ROSSIYA where he was a literary contributor, a special correspondent, and a deputy editor with the agricultural department. Most recently, he has been a SOVETSKAYA ROSSIYA editor with the science and educational institutions desk.

Vladimir Ivanovich Mikhaylov has been appointed a member of the editorial staff and editor of the newspaper PRAVDA with the socialist countries section.

Born in 1922, he has been in journalism since 1945. He was a correspondent for an army newspaper and since 1950 has been with PRAVDA. He was a correspondent and deputy editor for the newspaper with the European countries desk, and an editor with the socialist countries section.

Yuriy Aleksandrovich Rytov has been appointed a member of the editorial staff of the newspaper IZVESTIYA.

Born in 1932, he graduated from the Moscow Transport Engineers Institute. He has been in journalism since 1956. He has worked with STROITEL'NAYA GAZETA (Construction Gazette), LITERATURNAYA GAZETA (Literary Gazette), EKONOMICHESKAYA GAZETA (Economics Gazette), and for the journals OGONEK and NOVYY MIR. From 1969 to 1971, he worked as an editor with the NOVOSTI news agency. Since 1972 he has been with the newspaper IZVESTIYA: he has been a literary contributor, a correspondent, a deputy editor with the propaganda department, and a first-deputy executive secretary. Since 1982 he has been an IZVESTIYA editor with the letters department.

Stanislav Viktorovich Sergeyev has been appointed an editor of the newspaper SOVETSKAYA ROSSIYA with the information department.

Born in 1937, he graduated from Moscow State University's School of Journalism. He has been working in journalism since 1960. He has been a literary contributor, a department deputy editor, a special correspondent of the newspaper IZVESTIYA, and a consulting editor for the NOVOSTI Press Agency. From 1974 to 1977, he was a senior literary contributor with the journal SOVETSKIY SOYUZ. Since 1978 he has worked on the editorial staff of the journal SPORT V USSR as its executive secretary, and as a deputy editor for the journal.

Al'bert Aleksandrovich Ustinov has been appointed editor of the republic newspaper KAZAKHSTANSKAYA PRAVDA.

Born in 1932, he graduated from Kazakh University and from the CPSU Central Committee Academy of Social Sciences. He has worked in party and Komsomol organs. Since 1968 he has worked on the staff of the Kazakhstan CP Central Committee. He has been an instructor, a sector chief, and a deputy department chief. He is a Candidate of Philological Sciences.

Boris Ivanovich Chekhonin has been appointed a political correspondent with TASS.

Born in 1928, he graduated from the Moscow Institute of Oriental Studies. He has worked in journalism since 1961. He has been an internal correspondent, and a deputy editor of the newspaper IZVESTIYA with the foreign department. Since 1971 he has worked for TASS as a correspondent, a chief final publication supervisor and subsequently, a chief of the combined editorial staff for the preparation of operational information, and the chief of the TASS branch in India. Most recently, he has been a deputy editor-in-chief of the TASS central editorial staff for the socialist countries.

Fedor Andreyevich Chursin has been appointed an editor of the oblast newspaper TYUMENSKAYA PRAVDA.

Born in 1930, he graduated from the Sverdlovsk Party Academy. He has been in journalism since 1960. He was editor of the oblast youth paper TYUMENSKIY KOMSOMOLETS. From 1965 to 1969, he worked with the newspaper TYUMENSKAYA PRAVDA as a department chief and as an executive secretary. Since 1969 he has worked as a correspondent for the newspaper PRAVDA.

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12235

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NATIONAL

CITY'S ATTEMPTS AT COMBATTING ALCOHOLISM, STREET CRIME DETAILED

Moscow IZVESTIYA in Russian 18 Feb 83 p 2

[Article by A. Sabirov: "Order Is Buttressed by Deeds"]

[Text] In Koz'modemyansk, that regional capital of the mountain area people call the cherry orchard of the Mari republic, new industrial enterprises and modern housing have made their appearance.

There is also, as those who know the town may well have noticed, a lot more order.

Let's face it, in the past much of the effort that went into establishing order, creating an atmosphere of calm, efficiency and responsibility lacked consistency. I have before me a long list of proposed measures. Nine pages. It was adopted three years ago.

How did it work out? Alas, the anxiety expressed on paper left no mark on state of affairs in the city or the rayon. In those years the consumption of hard liquor continued to rise and moonshining flourished. On the streets and in other locations hoodlums flourished.

So another and more specific plan to intensify the struggle against drunkenness and alcoholism was adopted. Once again there were nine pages detailing a host of new measures. And permeating every line was an even greater concern about protecting public order. It called for a systematic analysis and review of the way the struggle against alcoholism and its concomitant violations of labor discipline and the law were going, with reports on the subject to be made by leadership figures of every level. A special section of the master plan dealt with juvenile delinquency.

These were, needless to say, good ideas. In particular, there was a proposal to interview every teenager listed in the files of the Juvenile Affairs Inspection Board so as to ascertain the interests and inclinations of all those boys and girls. And then bring them into the fold of various forms of organized leisure such as clubs, sports sections and other voluntary associations of young people according to their interests.

And time it was, if one is to believe progress reports by the militia, the Regional department of people's education and the Regional Committee of the Komsomol (YCL). Coverage was well-nigh 100 percent. The inflated figures, however, soon burst with a bang. It turned out that at the time in question groups of hoodlums which included juveniles were active in Gornomariyskiy rayon with quite a few crimes to their credit.

For many the news was like a bolt from the blue. Twenty-two of the groups' members were registered with the Juvenile Affairs Inspection Board. In violation of basic rules nobody, it turned out, had taken any pains with them (in reality, not on paper). The special commission set up by the ispolkom of the regional Soviet only nominally coordinated the efforts of the militia, educational institutions and labor collectives. And where action is supplanted by paperwork it is a waste of time to hope for practical results.

"Every militia worker is today well aware that we must improve our performance in the most fundamental way," says chief of the Regional department of internal affairs V. Krasilev. "And to do that we have to turn to a new way of thinking, act with greater determination, explore deeper the dynamics and nature of occurring phenomena. Last year we managed to reduce crime somewhat. Surveillance of roads and the river port area has been stepped up. Hoodlums, moonshiners and habitual idlers have been driven into a corner of late. We try not just to protect public order, but to forestall violations of the law."

I peruse the statistics. There are not tons of coal or cubic meters of timber, but human dramas, sad happenings. Nevertheless, the upshot may well be that the more active the militia, the more zealously it does its job the worse off it is for its performance rating because the number of discovered felonies rise accordingly. Statistics are, of course, a necessity, but it is extremely important that every violation, every and all signals from town and country folk alike must be quickly and thoroughly investigated by those assigned to protect public order.

The Ozerkinskiy rural soviet. This is where people from villages soon to be inundated by the reservoir of the Cheboksary hydroelectric power station are being moved. The number of infractions is up, but the ispolkom of the rural Soviet together with young district inspector L. Grigor'yev and local people's posses have no intention of letting up on lawbreakers. There are still quite a few of them in the village of Ozerki and its environs. The same applies to the Yemeshevskiy rural Soviet where the district inspector is Comr Kandishkin. With the active assistance of the Soviet's deputies and the public at large he is improving the situation by, as they say, leading lawbreakers out into the open. To this day there are people in the area who are listed as employees of the local Sovkhoz but actually do not work. In the Yelasovskiy, Kuznetsovskiy and other rural Soviets now and then another fight erupts. Moonshiners' stills hiss and puff in hidden places. From time to time vehicles manned by drunk drivers dart haphazardly over the roads.

As a matter of fact, not every rural soviet has its own district militiaman. Sometimes he has to service dozens of villages with a population close to 7,000. Under such conditions it is hard to maintain the most elementary order, let

alone carry out preventive measures. In Koz'modem'yansk itself there is as yet no patrol-point duty. It is badly needed here, especially in the lively summer period. We are told that there are not enough regular positions, yet the number of workers with "indoor" jobs has risen.

Sad to say, not everywhere in the rayon by far is the protection of public order organized as efficiently as the times demand. Even now practically every seventh crime is hooliganism in one form or another while on the streets and in other public places its share is close to 60 percent. Last year the proportion of hooliganism in the overall crime picture increased. This stems, in part, from the growing stringency of law enforcement organs. At the same time, though, there were cases when those breaking the peace by criminal behaviour were absolved of all criminal responsibility and released.

We know that sometimes hooliganism ebbs when it is simply--not recorded. As if a zero in a report card can muffle the tinkle of broken window glass or four obscenities, restore quiet in the streets and tranquility to people's lives.

Investigation has shown that here and there serious crimes also remain unsolved. The available facts indicate that some criminal proceedings of this category were inopportunately begun, the scene of the crime was not examined, criminological equipment was inadequately utilized to clarify the circumstances of the crime.

And another aspect that cannot but give cause for concern. We are talking about unduly harsh punishment meted out to citizens acting in self-defense against encroachments on their life and health. Though extremely rare, these things still happen. And needlessly so: we are sometimes too tolerant of hoodlums as it is. Not for nothing have the people long held the belief that the various breeds of hoodlum who poison our lives must be given the rebuff they deserve. Hooliganism is everybody's business, not just the militia's.

There is at present no plant or factory, no kolkhoz or sovkhoz, no organization where the question of strengthening order and discipline is not being discussed. This is an important national problem which cannot be resolved unless it is tackled in all earnestness and by all the people. Every person wherever he may be and whatever his position must recognize his own high responsibility in the matter. Words must be followed by corresponding deeds because it happens that no sooner is a meeting adjourned than some law-and-order zealots march off during working hours to...the baths for a steam session and to rest their tired souls with a mug of beer.

These quaint things have been known to happen even at such a leading Koz'modem'yansk plant as "Potentsial" ["Potential"].

Last year the local Department of Internal Affairs sent more than 70 letters to the enterprise notifying them that workers from "Potentsial" had been taken to the sobering-up station to be treated. Yet not a single case was brought before a comrades' court, many had a blind eye turned on them with no reply

being given to the militia. And this despite the fact that the plant boasts a Council of Workers' Honor which has authority over 12 comrades' courts.

What kind of strict moral climate are we talking about when of all the cases of local inhabitants ending up in the sobering-up station, only 9-10 percent were heard in comrades' courts? Some drunks regularly collect their bonuses, are awarded their year-end thirteenth pay and even get paid for their absentee days.

Apparently, these facts still await a serious analysis and they require a fundamental assessment and the adoption of concrete and effective measures.

12258

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NATIONAL

READERS' LETTERS FOCUS ON PROBLEMS OF ALCOHOLISM

Moscow PRAVDA in Russian 16 Feb 83 p 3

[Article by V. Khalin: "Degree of Fall, Reflections on Readers' Letters"]

[Text] The article "To Convince and To Require" (PRAVDA, 17 July 1982), like previous materials on the struggle against drunkenness, elicited numerous responses. Readers ardently support the measures worked out by the party and designed to raise the level of production and labor discipline, and to impose public order everywhere. Success can be achieved, thinks Kaluga resident S. Fetisov, among others, by way of a resolute and conscious rejection of alcoholic beverages.

The letters' authors ask themselves the question: What are the sources of drunkenness? One of the reasons is pointed out by Rostovites V. Chemerisov and V. Lyz', members of the Kiev sobriety club "Amethyst," V. Kulikova, A. Vishniak, M. Kishchenko and others: drinking flourishes out of a lack of self-restraint, out of personal egotism, and is basically a form of that egotism's expression. The fan of alcohol respects above all his own whim to down a glass or two. And he's always complaining to boot: there's no place a cultured person can sit down properly and enjoy a bottle.

However, all this talk about the lack of culture in the art of drinking is, as a rule, only idle chatter. It would be healthier for these people to give more thought to the culture of their leisure time, to a sober way of life as called for by the well-known ordinances on the struggle against drunkenness. The task of heading the drive, of directing the efforts of labor collectives and society at large to overcome the evil has been assigned to party and Soviet organs.

Serious practical steps have been undertaken, for example, at the Moscow Institute of Energy Technology. L. Kiselev, member of the local Commissions to Prevent Violations of Labor Discipline, reports that the collective has achieved some success. What was the purpose for founding it? To orient the anti-alcohol propaganda toward a transition in the foreseeable future to absolute sobriety. The banning of any drunken get-togethers on the premises of the institute and its dining hall even for the most valid of reasons. Under

no pretext is vodka, beer or wine allowed inside. "As you see," explains the author, "we combine persuasion with some mandatory measures. And there's no problem, life goes on, nobody's crying."

Sobriety cells have been organized in Nizhniy Tagil. The activities of the Sormovo "Trezvost" ["Sobriety"] club in Gorky and of similar associations in Baltic cities, are widely known, where a plan is being implemented to create cells, clubs and societies at every industrial enterprise. This organized movement by advocates of a sober way of life convincingly demonstrates that Soviet people are weary of drunkenness and that they want the evil to be eradicated.

Success in this undertaking depends in large measure on the awareness of every member of our socialist society. Nevertheless, the practical experience gained in Moscow, Gorky and the Baltic cities suggests: persuasion is fine, but serious restrictive measures are needed too. Few will deny that a predilection for hard liquor stems largely from its availability. People, especially the young who are by no means drunks, at first drink for merriment, older persons--to unwind, to find relief from stress. Later and ever more frequently the pleasurable anticipation of blissful serenity is masked by self-justification: don't I work hard, don't I get tired, you have to get away from it all once in a while.... Young people call the state of alcoholic euphoria "getting stunned" [baldeniye]. Not a very pleasant word, but accurate. Some drink without a thought for the consequences, and they have no such thoughts because they drink.

A young man from Omsk surnamed Gorshunov reproaches his parents. Uncontrollable drunks, they never gave him or his younger sister a chance to complete their schooling, shattering the youngsters' nerves as well. The children had to leave the parental home and make their own way in life. They think they got off easy in the sense that miraculously neither became an alcoholic. There is a plea in the letter to please help bring father and mother to their senses.

Tatiana Alekseyevna N. from Tula recounts a drama with a "sequel." Because her son-in-law is an alcoholic the family is afflicted with a wretched child--mentally deficient from birth and physically handicapped.

Letters from medical professionals confirm: alcohol addiction is a kind of social traumatism that cripples the body and soul of not just the drinker, but his progeny as well. Not for nothing was it categorically stricken off the list of medicinal substances as far back as 1915 by the famous Pirogov Congress of Surgeons, although some other poisons are widely used in microdoses in medical practice.

V. Nazarko, a woman from Vinnitsa oblast, writes: "I've lived all my life in a sovkhos. And this is what I see: drunkenness is spreading without hindrance. At every step--put up a bottle for the least little favor.

Even on the job the rule is: anybody who puts in some overtime, or, say, comes out to a subbotnik not only gets a good worksheet made out, but five,

sometimes even ten rubles in cash. To get drunk, of course. And because of the drunks, those around them often can't get on with their work. There are many injuries, especially among tractor and truck drivers. And a lot of stealing...."

It would be impossible to list all the harm generated by the intoxicating brew. Forklift operator at the Rostov rubberware factory I. Kakhovsky comes up with this reminder: the national economy suffers enormous losses through drunkenness. "They are caused," writes the worker, "not only by alcoholics, but by the 'ordinary' drinker too. Time and again you hear: it's nothing to speak of, had no more than a drop yesterday. But studies have proven that on the day after these 'moderates' show a decline in productivity of at least 10 percent. Can you imagine how many machine tools, clothes, cars, foodstuffs the country does not get because of this 'drop'? No cash receipts from the sale of vodka can make up for these material losses."

The evil is visible to the naked eye, but it can't be overcome everywhere by far. "Drunkenness has deep historical roots," writes Ya. Makarov of Penza oblast. "Wine-drinking was 'diagnosed' as long ago as antiquity: the first tumbler is usually downed for the sake of health, the second for pleasure, the third for insolence and the last for insanity."

"But why drink to the point of insanity?" argue the "moderate" imbibers. "Drinking should be refined, never to excess, after all, our tough, healthy forebears didn't shun the heady goblet...."

By whom and how will the limit be set? Each man has his own degree [play on words: "radius"=measure of alcohol proof] to fall. And this reminder: the view that Russia was addicted to vodka since ancient times is historically incorrect. In the old days the common folk drank but rarely. Feasts were held only on major holidays, a few times a year at best. And it was not to get drunk that the goblet was passed around, it was not the intoxicating meads nor the beer that cheered, it was the joy of communion, the desire to see others and be seen by them. To drink on weekdays was considered shameful and sinful.

Nowadays, however, the drinking tradition is extremely strong. And not only here at home--in all the developed countries too. It has come to the point where even if your health does not allow you to drink sometimes you simply have to. You'll be forced into it. By the circumstances, the well-wishers, the generous organizers of parties at the public expense. This is the subject of a letter from outraged war and labor veteran N. Orlov of Kurgan.

One of the new movies even portrays a character role. In the summer heat he sports a jacket with a waterproof pocket into which he, a man with a gastric disorder and a weak heart, pours the liquor so vehemently forced on him at business meetings.

We often hear people bragging: "Boy, did I have a drink yesterday...." There follow figures--grams and degrees [amount and proof of liquor] as a measure of his heroic prowess. Prowess is, of course, an admirable virtue, only the consumption of alcohol is, to our mind, a totally different concept. Studies

police statistics reveal that over the last few years in many regions the number of alcoholics in need of serious treatment has risen.

Yes, readers do have cause for alarm. Some, however, advocate extremist views.

Seeing the resilience of drunkenness, they are ready to put the blame on just about anyone--the trade sector for too much zeal in selling vodka, law enforcement organs for letting up in the struggle against carriers of this vice, the law itself, which is too easy on drunks and their abettors....

If only there was a master key to the eradication of drunkenness! In specific cases, the letters' authors are very likely correct. Unfortunately, though, this or that measure is not a cure-all by itself. What is needed is a whole system of economic, legal, medical, educational and other measures.

Some readers ask: Perhaps the sale of vodka provides local ispolkoms with profits for local needs? No, all the proceeds are transferred to the state treasury. Is it, then, the retail salespeople who in their pursuit of bonuses overfulfill their target figures with vodka sales? That, too, is not so: monies from the sale of vodka and wine are counted separately. They are not a component part of the overall index of commodity turnover, which means they do not generate premiums. A detailed explanation of this score was published in its time by the newspaper SOVETSKAYA TORGOVLYA.

A. Kolychev from Leningrad writes: "Why on earth can't alcohol consumption be placed under control? All right, so the state budget will be deprived of part of its revenues from that source, but surely these can be made up for by something else. Even if not immediately, even if it takes some time." PRAVDA's mail demonstrates that even those hooked on vodka are weighed down by the pernicious habit and would like to get rid of it. The most zealous advocates of the "freedom to drink" simmer down in the face of public opinion, are afraid above all of publicity and the uncompromising attitude of the collective and the militia.

This has become especially evident at the present juncture, remarks V. Ryzantsev of Nikolayev oblast, when as a result of the decision taken by the November (1982) plenum of the CPSU Central Committee the struggle against violations of the norms of our public life has intensified and law enforcement organs are working more effectively to consolidate public order.

It is now imperative, state the authors of many letters, to come down harder on drunkenness, first of all drunkenness on the job and especially when it involves communists or management. There is no place in our midst for liquid treats or minibanquets to celebrate with and without a reason. This is the topic of letters from A. Kolesnikey (Ostrogzhsk), A. Makarov of Gorky and Muscovite V. Shirayev. They correctly assert: The character and scale of its consequences are such that drunkenness is entering into an ever more irreconcilable contradiction with the standards and principles of the socialist way of life.

12258

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NATIONAL

HIGHER STANDARDS IN TRAINING OF THEATER DIRECTORS URGED

Moscow SOVETSKAYA KUL'TURA in Russian 26 Feb 83 p 4

[Article by M. Reznikovich, UkSSR People's Artist, Kiev: "Art Should Overwhelm One"]

[Text] If we were to attempt to express a most general expression of the state of today's theater, we would have to admit that the theater on the whole is today less impressive, less emotional than it should be, it less actively affects the hearts and minds of people than one would wish. It states in A.P. Chekhov's notebooks: "The theater should overwhelm one." And such an impact, in my opinion, is lacking. By virtue of this, it would be natural for our common wish to more actively improve that model of the theatrical organism in such a way that the excellent formula of Anton Pavlovich is most fully realized. I have in mind that model which had its inception toward the end of the last century and which retains its basic significance to the present day--the theater organism created by K.S. Stanislavskiy and Vl.I. Nemirovich-Danchenko. Placing my hand on my heart, I do not know of a more harmonious and creative model of a theater collective.

No matter exists in the life of the theater and of that aspect of theatrical work that has been overlooked by the great producer and which they would have not thought about or written about.

K.S. Stanislavskiy's heritage includes a simple and clear idea, but an idea that is capital and basic: the whole organism of the theater should be infused with a single civic and artistic idea, united around this idea. Should the theater not possess this unity and general infection of the work, then for years and for decades creative connections between people and the collective break down, and the entire viable organism ceases to exist.

Without such inoculation, artists naturally (and you can hardly blame them) begin to strive primarily for their personal success. What becomes important for them is not the production as a whole but rather their personal success. In this way favorable conditions are created for the inception of a disease that is fatal to theater--that of being the outstanding player, against which Konstantin Sergeyevich fought so vehemently and determinedly.

The capture of a male lead, the capture of a female lead. It is to be found only a disdainful attitude towards one's partner. In behavior within the theater, I suspect of obviously weak artists that are incapable of competition: among them it is easier to be first.

In my opinion, two touchstones, two yardsticks are to be found as the basis of the art of acting today: effectiveness and soul. But there where no reliable criteria for the whole exist, artists do not accumulate but rather dissipate these two most important artistic qualities.

And at times there is a lack of soul in the process of rehearsal work. The fact is that to rehearse means to repeat. It is necessary to repeat one and the same episode many times. And to find in these repetitions new "attractions," to oblige the soul to emote again, and each time in a new way--is the guarantee of the soul character of the future production. Zabolotskiy remembered: "Don't allow the soul to become lazy; so as not to pound water in a mortar, the soul has to work both day and night." These noteworthy lines should become our theater slogan.

Among collectives without a common idea, without stable and authoritative artistic guidance artists stop considering the theater as the center of application of creative forces and look for compensation elsewhere (motion pictures, radio, television, concerts) or sometimes simply no longer wish to play and depart from roles for various reasons, forgetting in this connection that creative work requires the aid of no help.

And at times the theater tends to be directed on the sly by the director, artists, producers, but in actuality--by no one. In such a collective, there truly exists a ballast (its percentage is still very high). Young people, who have recently come to the theater, react sharply to the dissociation of the theater's organism and perceive the defects in geometric progression. They develop cynicism, an ironical attitude toward the theater as a whole, toward senior comrades; and in the same geometric proportion there disappear the eagerness and even the hope of acquiring professional mastery.

At the same time, the solution to such a typical theatrical situation existing in the present day was long ago provided both by K.S. Stanislavskiy and V.L.I. Nemirovich-Danchenko and has been confirmed by the practical work of the country's best theaters. Only the producer--the practical worker of the theater and even to some degree the theoretician, the producer--teacher and director, a true professional, only he is capable of uniting the theater and infusing people with a common artistic idea and attaining in practice its realization.

I believe that the time has come to return again to the institute of artistic supervisors who would truly be able to carry out creative guidance of all parts of theatrical work, given an appropriate measure of rights.

We should also be more attentive to the education within the walls of the institute and also in the theater of young producers. The fact is things are not doing so well with the young generation of producers. In order to

Not even the collective of the theater but only the collective of artists working on a particular production and a common idea in whose name the production is being staged and to infuse with this idea, it is first necessary that one has it oneself and is able to see it sufficiently clearly and to realize it in practice. And more often than not, young producers lack this idea and this ability. The fact is that many of them today are not able to work with sufficient precision with an artist and sometimes even do not display either the desire or the taste for such a most difficult and interesting part of the producer's profession. They are primarily attracted by the form, the organization of the show; they frequently do not penetrate the essence of a play but fantasize rather freely and generally in regard to it. As a result, theatrical decisions are made which are superficial, and perhaps rather brash in tone. We often say in such cases: well, this is the price one pays for youth, it will pass. Perhaps it will pass and possibly it will not pass.

It will not pass if at the institute the student in the producer faculty has not been infused with a taste for grasping and revealing in a production the original nature of the author's feelings. If he has not become convinced on the basis of his own experience that it is not always simple to understand and discover for oneself this nature of the author. If the decipherment of the world of the author and the discovery of a visual production equivalent of the author's world have not become the chief desire, the natural need of the young producer. If he was not taught at the institute the ability to dig to the real depth of the conflict in the play as a whole and in each individual episode in particular (and this is not so simple). If, on emerging outside the institute's walls, the young producer is unable to differentiate where the artist simply organically speaks on the stage and where he organically acts (this is not one and the same thing), and is unable to draw an effective line of behavior for a person with a continuous series of actions.... If the young producer should be unable to master any of this, then with the years no qualitative change will occur in him in his approach to the material. And it is namely on these necessary qualities that Konstantin Sergeyevich so stubbornly insisted.

The young producer, on emerging outside the institute's walls, must be prepared for a most serious test--his encounter with professional artists. He must be able to attract them, to be interesting to them; he must be able to survive the whole complex marathon from the first reading of the play to its first showing.

Other questions also arise. How to teach? What to instill first? They do a good job of teaching us. But we, those, who teach sometimes lack that measure and that quality of internal incentive, that quality of possession and infectiveness, that fire without which theatrical education is a dead affair.

It probably would be useful to teach the young producer both at the institute and at theater in parallel. Today it is simply necessary to so arrange and organize the teaching process in the education of a producer that this parallelism becomes practically possible.

Frequently voices resound on the pages of newspapers to the effect that young producers are not provided with sufficient opportunities to show themselves. This is obviously correct. But frequently the reverse occurs: the young

possessed of a good deal with the opportunity of starting a production, of carrying out his ideas, but he himself and is unable to accomplish this. And he is unable to accomplish this because he is not ready, and he is not ready because he has not been trained.

I believe that some penetrating thoughts of K.S. Stanislavskiy concerning the role of the theater in its various spheres unfortunately have become today only slogans and repetitions. We repeat them at times mechanically and do not make an attempt to penetrate their real meaning and their content and we far from always apply them to our theatrical process of today.

For all of the parts of the theater's organism to operate in a coordinated and precise manner, internal theatrical efforts alone are not enough. Here effective aid is needed from the direction of supervisory organizations.

Of course, there is always something that does not work out in the theater, and this is true! Therefore, the artist may not reach the first showing, he may actually be removed from the role. A certain amount of wounding of self-esteem in the theater is natural; it is included in the laws of the profession and the artist as well as the producer. Those who go to the theater, who work in it must know about this indisputable truth, to be able to understand and to take into consideration in the work.

Among some collectives, particularly among those where there is no common artistic idea, where there are no precisely expressed artistic and moral criteria, artists sometimes attempt to bypass these laws of the profession and to struggle for a "happy life" so that everybody plays everything and where there are two sets, then necessarily strict order, and assignment to an episode is considered as an insult. Of course, it is possible to arrange such a "happy" life, only then there will be no theater.

It is evident that many of today's problems would not exist if we were more demanding and mercilessly truthful in regard to ourselves and each other.

If we, the people of the theater, do not just quote on occasion the thoughts of our great teachers but consistently and passionately realize them in practice and follow them each day and each hour, our theater would become from this better, more whole and more harmonious.

1980
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BRIEFS

KUNAYEV LAUNCHES MONUMENT COMPETITION--In the Alma-Ata House of political education there occurred an exhibition of the work of architects, sculptors and artists, presented in open competition for the best design of a monument group in Alm-Ata in honor of the 250th anniversary of the free union of Kazakhstan and Russia. Exhibited here were the designs of artists' groups from Leningrad, Alma-Ata, Karaganda, and other cities of the republic, symbolizing the friendship between the Russian and Kazakh peoples. On 24 February the exhibition was toured by CPSU Central Committee Politburo member and First Secretary of the Kazakhstan Communist Party Central Committee Comrade D.A. Kunayev, members of the Bureau of the Kazakhstan Communist Party Central Committee B.A. Ashimov, O.S. Miroshkhin and K.M. Aukhadiyev. Also considered were designs of monuments to Heroes of the Soviet Union A. Moldagulovaya and M. Mametovaya, a memorial complex of outstanding activists of the republic, and equipment and design of stations of the future Alma-Ata metro. Minister of Culture of the Republic Zh. Ye. Yerkinbekov, Chairman of Administration of the Kazakhstan Artists' Union Sh. O. Niyazbekov, and Chief Architect of Alma-Ata A. K. Kapanov gave explanations of the projects being judged. Present at the viewing were Deputy Chairman of the Kazakh SSR Council of Ministers E. Kh. Gukasov, heads of departments of the Kazakhstan Communist Party Central Committee K. S. Sultanov, Ye. G. Yezhikov-Babakhanov and Chairman of the Alma-Ata Municipal Executive Committee A. D. Koychumanov. (KazTAG) [Text] [Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 25 Feb 83 p 1] 12263

ALL-UNION ATHEISTIC SEMINAR ON ISLAM--On 25 February in Alma-Ata the all-union zonal seminar-conference of organizers of atheistic education of youth was held. The participants exchanged work experiences and heard the following lectures: by the Director of the Institute of Scientific Atheism of the Academy of Social Sciences of the CPSU Central Committee V. I. Garadzhi, "Religion and the Contemporary Ideological Struggle", by the Head of the Chair of Scientific Communism of the Alma-Ata Institute of Economics S. B. Dorzhenova, "The Contemporary Position of Islam and its Modernistic Tendencies", by the head of the Chair of Marxist-Leninist Philosophy of the Kazakh Pedagogical Institute imeni Abay K. Sh. Shulembayev, "On Certain Manifestations of Moslem Ritual and Cults in Kazakhstan". The Deputy Chairman of the Kazakh SSR Supreme Soviet Presidium and Chairman of the Republic Commission on Soviet Traditions, Festivals and Rites A. P. Plotnikov spoke at the seminar. Seminar participants visited enterprises, educational institutions, local museums and the sport complex "Medeo." (KazTAG) [Text] [Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 26 Feb 83 p 2] 12263

LAST KAZAKHSTAN COURT SENTENCES MAN FOR PARASITISM

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 10 Feb 83 p 4

[Article by V. Men'shikov, member of the East Kazakhstan Oblast Court
Judicial [sudebnaya] Board for Criminal Cases: "Parasite"]

[Text] The criminal case had everything which is needed in such situations: a medical commission's decision confirming fitness for physical labor, an official warning to find work within a month, a labor book. True, this had such an unsightly appearance that only with great difficulty could one make out where and when its owner, Semen Avdeyevich Morozov, had worked and for what reason he left. Morozov's work record began in 1972, and between September 1984 and January 1982 he voluntarily left jobs at 26 different enterprises and organizations. Besides this, he was fired four times for repeated failure to fulfill labor obligations, for missing work, and drinking during working hours and on work premises. Then, beginning in February 1982, he did not work anywhere at all for eight months; he lived on casual earnings and the pension of his invalid father.

Such was the life led by this healthy young man whose only thought was where to get wine and how best to spend time. And then in September 1982 criminal proceedings were instituted against him for parasitism.

As is well known, parasitism means leading a non-productive life over an extended period of time. It means having an income from operating private dwellings, dachas, and automobiles, and involvement in petty speculation, games of chance, and so forth.

In addition to this, among people leading parasitic lives one often encounters chronic alcoholics, vagrants, people in violation of passport rules, and people inclined to commit aggravated crimes.

According to his passport Morozov is 34 years old, but he looks much older. His face is bluish and flaccid. There are bags under his eyes, his hair is dishevelled. His eyes are bewildered, confused. What is he being tried for? He didn't steal, he wasn't fighting. He lived quietly, peacefully, he didn't bother anyone, he wasn't any burden.

But let us hear what Morozov himself has to say.

"What are the reasons you quit your job so often?" the presiding judge asks the defendant. "The reasons?" Morozov looks at the ceiling, frowns. "There were lots of reasons," he says, and, stretching out his hand, begins to list them on his fingers. "The pay wasn't right, they wouldn't give me an apartment, I didn't get along with the boss, I didn't like the work." "Anything else?" The defendant knits his brow and tries to remember what the other reasons were. "Oh, yes. Discipline. You can't talk and smoke when you want to. I'm not used to that," he concludes, and turning, he looks around the hall seeking sympathy. Encountering the stern, condemning gaze of his father, he hastily turns back. "What skills do you have?" the people's assessor asks Morozov. "I have a lot of skills." The defendant draws himself up boastfully and, spreading his fingers again, begins to enumerate them: "I can do carpentry, metal-working, I have an electrician's rating. I worked as a mason. I studied to be a broad-profile machinery operator at the Agricultural Vocational-Technical School."

"Why so many specialties, if work is a burden to you?" asks the presiding judge. "They don't get in my way," Morozov grins and tells how in the summer, working part time, he put up a house in the country. In the cool part of the day--morning and evening. "Why did you start working so late, 24 years old, what were you doing before then?" "Various things," the defendant says evasively, drawing his eyebrows together, "I studied in school, helped my father around the house, served in the army. After the army, I took half a year off. Then..." "Then you served time for theft," the presiding judge suggests, "you were married three times and divorced three times. So there was no time for work..." The defendant is silent, agreeing. "Tell us," the presiding judge turns to Avdey Morozov, the defendant's father, "how could it happen that you, a working man, who worked more than 30 years in one plant, raised a parasitic son?"

"He was our youngest," says Morozov senior. "While his mother was alive, she spoiled him: 'Let him lie down, let him rest.' Well, he was glad to do it. He was idle for days at a time. By the time he was a little older, it was impossible to force him to do anything. We thought the army would turn him into a man. He would find conscience, he wouldn't sit on the necks of his old parents. But, no. The young men, his peers on the kolkhoz, had long since been working in plants, had started families, and he was always about to go away somewhere. He took to drink. He stole. And so it went..." The old man slumps. He can hardly speak. He is silent a while, overcomes his emotions, and continues: "Our family never had loafers and spongers. He's the first..." The old man shakes his gray head accusingly. Then he waves his hands and resolutely declares: "Sentence him. I've had it with him..." After a recess, the court hears the public prosecutor. "A loafer on the job," he says, "steals a very valuable commodity--work time. He is dripping into the state's pocket, but also his comrades'. Yet the loafer can be influenced positively by the collective in which he works; they can discuss his case, finally manifest their shared displeasure, and this, as we know, has a greater

...not that my reprimands and administrative directives. But what can you do with a parasite? Generally, he has become adjusted to life apart from the collective, aloof from everything and everybody. Nothing affects him neither mortilizing nor persuasion nor conscience. The only thing left is the law. Therefore I ask the court to impose the full severity of the law on the accused."

Then the court turns the floor over to the defense lawyer, and finally to the defendant himself. "I've learned my lesson," says Morozov, addressing the court. "Don't take away what is most dear to me--my freedom. I will make up for my errors through honest, conscientious labor. Please believe me..."

The court passes sentence: ...Morozov, Semen Avdeyevich, born 1948, is hereby found guilty of leading a parasitic way of life and sentenced to two years' deprivation of freedom in a strict-regime corrective labor colony with compulsory treatment for chronic alcoholism.

The oblast court upheld the sentence of the people's court without changes.

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REGIONAL

TAJIK ORIENTALISTS FOCUS ON 'GREAT' ROLE OF ISLAM IN IRAN, AFGHANISTAN

Moscow OBSHCHESTVENNYE NAUKI in Russian No 2, Mar-Apr 83 (signed to press 18 Feb 83) pp 159-162.

[Article by S. Shokhumorov, candidate of historical sciences, deputy director of the Institute of Oriental Studies of the TaSSR Academy of Sciences: "The Institute of Oriental Studies of the TaSSR Academy of Sciences"]

[Text] The Institute of Oriental Studies of the TaSSR Academy of Sciences was established in 1970 on the basis of the Department of Oriental Studies and Written Heritage of the TaSSR Academy of Sciences, which has existed since 1958, for the purpose of the study of the history and contemporary development of the peoples of the foreign East. Originally, the scientific activity of the collective was limited primarily to the investigation of classical Persian-Tajik literature.¹ The sources for this work were the manuscripts and lithographed publications which are being kept in the fund of the Institute.² In terms of scientific significance, the fund ranks among the first in the Soviet Union. It includes more than 15,000 storage units.

In terms of the training of personnel and the accumulation of experience, the range of research has begun to encompass history, socio-political thought, and the problems of the contemporary economic development of the countries of foreign Asia. This process has to a decisive degree been promoted by the fact that our Institute is a link in the system of oriental studies centers in the USSR, whose scientific problems are coordinated by the Oriental Studies Institute of the USSR Academy of Sciences. The Tajik scholars maintain close relations as well with the indigenous oriental studies centers of the fraternal republics of Central Asia and the Transcaucasus.

The basic directions of the scientific activity of the Institute of Oriental Studies of the TaSSR Academy of Sciences presently include: The economic, social and political problems of the developing countries; theoretical aspects of the world-wide historical process, general conceptions of the world-wide and native history; the methodology and methods of historical research and special historical disciplines; the history of the culture of the peoples of the East, the history of religion and atheism; the history of world literature; and the functioning of languages and the grammatical structure of languages.

At the center of attention of the research scientists is the contemporary stage of the socio-economic development of the countries of the Near and Middle East. During the 11th Five-Year-Plan, monographs are being prepared on the economic problems of Afghanistan, Iran, the Arab countries, India and Pakistan, on the peculiarities of the historical process in Iran and Afghanistan after the overthrow of despotic regimes there.³ Special attention is being devoted to the questions of the development of economic cooperation of the USSR and the countries of foreign Asia.

The study of the individual stages of the historical development of the countries indicated, which was begun in the 1970's, is a first step on the road to the creation of generalizing theoretical works. At the present time, the preparation of monographic works and essays is proceeding in the Institute on the political history of Iran during the XVIII-XIX centuries and the history of its culture, as well as on the events which took place in this country during the 1960's and 1970's; on the stages and the peculiarities of the history of the liberation and revolutionary movement in Afghanistan; and about the national-liberation and workers' movement in Syria and Egypt, as well as about the women's movement in Pakistan, etc.

The events of the past few years, especially in Iran and Afghanistan, have shown how great the role of religion still is in the socio-political life of the countries of the East. This determines the significance of the study, by our Institute, of such problems as the role of Islam in the domestic politics of the developing countries and in international relations, the reasons and the character of the intensification of the influence of the Islamic dogma on the socio-political life of the peoples of the countries of the Near and Middle East, and the influence of Islam on the national movements in these countries.

Even today literature remains one of the most important directions of the research of the Institute. The Dari [Persian] and Pushtu language literatures of Afghanistan, the Persian language literature of India, the literature of Iran, and the Arab countries. The authors of the works seek to characterize the leading representatives of the Persian and Arab language literatures, their place and role in the literary process, the peculiarities of their artistic method, and the most important literary schools in the countries of the Near and Middle East.

The problems of literary interdependence are being developed especially actively. In the sphere of the interests of the investigators is the lyrical genre in the literatures of the East and the West, the literary relations of Maverannahr [Transoxania] and India in the 16th century, the mutual influence of Arab and Persian-Tajik poetics, the creative contacts of the Persian-Tajik poets with the Persian language poets of Kashmir, and the traditions of bilingual Persian-Tajik poetry (10th-15th centuries). This research makes it possible to penetrate more deeply into the essence of the objective historical processes of the interaction of the various national cultures and the peculiarities of this interaction on the various stages of the historical-cultural process; it serves to expose the historical roots of the friendship of the Tajik people with the peoples of the neighboring countries of the East.

A great deal of work has been done with respect to the study of the creative activity and literary heritage of the classics of Persian-Tajik literature, in particular Jami, Sadi [Saadi], Hafiz, Bedil, Sayido Nasafi, and the poets of the countries of the Near East and India: Hali, Sa'du'd-Din Rakim, Amiri, Iqbal, Ibn Mubarak, and others.⁴ The plan of the Institute also includes such subjects as the processes of the contemporary development of the literatures of the countries of the foreign East, the struggle of the modernist and realist schools in these literatures.

We regard the research into the monuments of the written language as the most important part of the process of the cognition and popularization of the achievements of the culture of the peoples of the East. For the successful execution of this research in our Institute and in other oriental studies centers of our country, we need a scientific description of the archive holdings, scientific-critical and facsimile editions of the monuments, and translations of the greatest literary works.

The Institute has already carried out the scientific description of 600 oriental manuscripts from its own fund. The preparation for publication of the most precious monuments of the written language of the Tajik and Iranian peoples is underway ("Al-Azaid, al-Azadiya", "Hudud al-'alam", "Tarjuman al-balagha", "Sh'aru shoiri", and others), as well as scientific-critical editions of the works of Hafiz, Jami, Bedil, Sayido Nasafi, Vazekha, Malekho Samarkandi, Nasima Kharavi, and others. The five-year-plan of the scientific research work of the Institute calls for the publication of the 9-volume "Akhkam-i Khuzur"⁵, the written language monuments of the Sogdians, etc.

The catalog of oriental manuscripts in the fund of the Institute of Oriental Studies of the TaSSR, which is in preparation, must reflect the wealth of the cultural and spiritual traditions of the Tajik people and the peoples of the contiguous countries. On the basis of the most precious information on the history of the culture of the peoples of Central Asia, Iran, Afghanistan, India, Pakistan, and the countries of the Arab East, which is reflected in the catalog, the comprehensive study of the most diverse problems of history, literature, linguistics, natural science, philosophy, religion, and art of the people of this region will become possible.

And further about one traditional direction of the Institute's research--linguistics. Here such problems are being worked out as the linguistic and stylistic peculiarities of the modern story in Hindi; the language and style of the stories of Premchand; the similarity and difference of the phraseology of the Hindi and the Tajik languages; the linguistic peculiarities of the "Darob-name" of Farsusi, etc. The enumeration itself is evidence of the comparative-historical character of the research that is being carried out, the comparative analysis of the Tajik language and the Hindi, Urdu, Pushtu, Arab and Farsi languages.

Elaborations are also being carried out in the sphere of the phraseology of the language of Dari (Afghan Persian) and Pushtu. Plans have also been made for the composition of a textbook of the Dari language, the creation of works on the morphology and syntax of the Dari language, about the peculiarities of sayings and proverbs in Pushtu, etc.

and scholars of the Institute of Oriental Studies of the TASSR Academy of Sciences are developing scientific contacts with 70 research centers of 127-128 countries, including the University of Kabul (Afghanistan); the University of Karachi, Lahore, and Punjab, the Center for the Study of Iran in Rawalpindi, the Academy of FSOA, the Center for the Study of Central and West Asia (Tehran), the University of Minnesota (USA), and others.

The Institute takes an active part in the activity of the International Association for the Study of the Cultures of Central Asia. The director of the Institute, M. Asimov, a corresponding member of the USSR Academy of Sciences, is the chairman of the Soviet Committee for the Study of the Civilization of Central Asia. We are participating in many measures being carried out within the framework of the association. A significant event in the life of the Institute was the preparation and execution of anniversary activities devoted to the 1000th anniversary of Ibn Sina (1980).

One of the most fruitful forms of international cooperation are the joint publications of literary monuments. In particular, such cooperation was established with "Im'oli Parkhang" ("Cultural Center") in Iran (two monuments of the history of 16th century literature were published); with the University of Lahore (the work of Nasiri Khusraw "Wajh-i-Din" [Way of Religion]) and some historical monuments of the 19th century; and with the University of Karachi (the work of Jahangir [Jahanzir] "Tazkirat-ush-shuaro" and the "Memoirs" of the literary critic of the 16th century Mutrib about the Emperor Jahangir). With the University of Punjab the elaboration of questions is being carried out relating to the literary and cultural relations among the peoples of Central Asia, Northern India and Pakistan in the 16th to the 17th centuries. A number of works by staff members of our Institute have been published abroad.

Particularly outstanding is the growth of scientific relations with friendly Afghanistan. The Institute already has an understanding with the Academy of Sciences of the Democratic Republic of Afghanistan concerning joint work on the study of individual [literary] monuments in regard to the history of Afghanistan. In particular the already-mentioned "Akhkam-i-Khuzr", and the investigation and publication of a number of literary monuments. In 1982 a Soviet-Afghan seminar was held, which was devoted to the role and place of Jami in the development of Persian-Tajik literature.

NOTES

1. It must be remembered that, because of the common conditions of the historical development of the peoples of Tajikistan and a number of neighboring countries during the 9th-15th centuries, a common literature in the Farsi language developed in the region. Beginning with the 16th century, the state and religious delimitation led to the isolation of the Tajik, Persian, Afghan and other literatures in the region.
2. At the Academy of Sciences of the TASSR a single fund of oriental manuscripts was organized immediately after its establishment, which in 1958 was turned over to the Department of Oriental Studies and Written Language Heritage for preservation and scientific study.

1. Cf., in particular, Kh. Nazarov, S. Merganov, "Novyy Afganistan" [New Afghanistan], Dushanbe, 1982 (the works cited below were also published in Dushanbe, unless otherwise indicated).
2. In recent years the following monographs have been published: Sh. Aripov, "Tsikl proizvedeniy A. Benava 'Gorestnyye razmyshleniya'" [The Cycle of A. Benava's Works 'Mournful Reflections'], 1977; A. Gaffarov, "Mukhammad Iqbal" [Muhammad Iqbal], 1977; M. Mulloakhmedov, "Farrukhi Sistani" [Farruhi of Sistan], 1978; A. Alimardonov, "Ziyeuddin Nakhshabi i ego 'Tuti-name'" [Ziyeuddin Nakhshabi and His 'Tuti-name'], 1980; A. Afsakhzod, "Zhizn' i naslediye Dzhami" [The Life and Heritage of Jami], 1980; by the same author, "Evolyutsiya vzglyadov Abdu-rakhmana Dzhami" [The Evolution of the Views of Abd-ar-Rahman Jami], 1981, and others.
3. Cf., in particular, S. Shokhumorov, "'Akhkam-i-Khuzur' kak istochnik po istorii Afganistana" [The 'Akhkam-i-Khuzur' as a Source of the History of Afghanistan], Moscow, 1980.

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MILITARY-PATRIOTIC EDUCATION IN TAJIKISTAN DESCRIBED

NOVAYA NAUCHNYYA KARDONIZM IN RUSSIAN No 6, Nov-Dec 82 (signed to press 10 Nov 82)
pp 10-13

[Article by Sh. B. Dezhnev, candidate of philosophical sciences: "Military-Patriotic Education of Young People in the International Fighting Traditions of the Soviet People"]

[Text] Consistently and resolutely standing up for the cause of peace throughout the world and striving to implement the Peace Program advanced by the 14th and elaborated by the 15th and 16th CPSU Congresses, the Communist Party of the Soviet Union is devoting unflinching attention to efforts to strengthen the defense of the socialist motherland. Over the course of the period under review neither the party nor the state diverted its attention for a single day from questions concerning efforts to "strengthen the country's defensive might and its Armed Forces,"/ [in italics] L. I. Brezhnev declared at the 16th CPSU Congress. "The international situation demands this of us" ("Materialy XVI s"yezda KPSS" [Materials of the 16th CPSU Congress], Moscow, 1981, p 99).

The heroic fighting and working traditions of the Soviet people are of enormous importance to efforts to increase the defensive capability of the socialist motherland and improving the military-patriotic education we provide today's young people. Finding the proper relationship between the contemporary and the tradition is a complex dialectical problem. On the subject of the great importance of knowledge of the past A. M. Gor'kiy writes: "We must come to know in comprehensive detail everything we have inherited from the past..." (A. M. Gor'kiy, "Sobr. soch. v 30-ti t." [Collected Works in 30 Volumes], Vol 16, p 143).

Tradition (from the Latin traditio - the act of handing over, passing on, narration) comprises the elements of social and cultural inheritance passed on from generation to generation. In a class society traditions will have a class character. Marxism-Leninism proceeds upon the basis of a differentiated analysis of the place and role of traditions. Blind, mindless obedience to traditions produces conservatism and stagnation in social life, while a negligent attitude toward them disrupts the continuity in the development of a society and its culture and causes the loss of a people's valuable achievements. A socialist society combines preservation and development of what is valuable from the past from a progressive point of view, of the revolutionary, labor and patriotic traditions of a people, with a struggle against reactionary and outdated traditions, against ossification and slavery to routine.

links between generations, the transmission from generation to generation of valuable material achievements, advances in science and culture, established customs and rules governing morals, ethics and aesthetics, will be characteristic of any society. At the same time, however, V. I. Lenin pointed out that our society has to *"develop/ the best models, traditions and products of the /existing/ culture /from the point of view/ of Marxist philosophy and the conditions under which the proletariat lives and struggles..."* [passages enclosed in slantlines printed in italics] (V. I. Lenin, "Poln. sobr. soch." [Complete Works], Vol 41, p 462).

Fighting traditions constitute an enormous store of wealth, one containing the experience of past generations of revolutionary fighters for the workers' cause, for the cause of communism. They carry the force of the example of self-sacrificing discharge of revolutionary duty. To be heir to the glorious fighting traditions of our people is an honored and important thing. Each new generation of Soviet citizens bears the responsibility for guarding, preserving and at the same time adding to that which has been achieved at the price of heroic efforts, at the price, too, of the lives of the country's best people. "Great is the people," L. I. Brezhnev declared on the occasion of the ceremony opening the memorial complex in the hero-city of Kiev, "which is able continually to be aware of a living link with its history and to draw all that is best from its historic traditions and make this an asset available to the present generation. This remarkable quality can be said to be to the highest degree characteristic of the Soviet people" (PRAVDA, May 10, 1981).

The CPSU and the Soviet Government attach particular importance to revolutionary and military traditions in the patriotic indoctrination of our youth. Such high moral and political-ideological qualities as patriotism, industry, organization and readiness to do great deeds in the name of the motherland are instilled in the family, at school, during the student years and then within production organizations and military units.

As do all our country's peoples, the Tajik people has a rich and ancient history and its own revolutionary, labor and fighting traditions. These have been established at the cost of the blood of thousands of people shed in struggles against feudal lords, kulaks, the Basmachi, khans, reactionary clergy, bourgeois nationalists and foreign invaders. Handed down from generation to generation, these traditions have inspired the workers of Tajikistan in their struggle for freedom. Kh. Usmanov, A. Ismailov, Dzhi. Zakirov, Ch. Imamov, A. Mavlyanbekov, Sh. Shotemor and many others in Tajikistan have fought hand in hand together with Russian revolutionaries and progressive representatives of the Tajik people.

Following the example of their fathers and grandfathers, Tajik soldiers fought bravely on the fronts of the Great Patriotic War. For valor and heroism demonstrated in battle thousands of fighting men from Tajikistan were awarded orders and medals by the USSR and other countries; 48 were honored with the high title of Hero of the Soviet Union, while five of them have been inscribed in military unit records permanently.

One of the notable qualities of the Soviet man is his awareness of his patriotic duty to those who have given their lives for the good of the motherland and for the sake of peace on Earth. We must not forget our motherland's historic past. "Perhaps better than any other people," L. I. Brezhnev has declared, "the Soviet people knows what war is. The Second World War saw us win a victory of universally historic importance. But during this war we more than 20 million Soviet citizens; 70,000 of our towns and villages were destroyed along with one-third of our national wealth" (L. I. Brezhnev,

Commemorative propaganda is an important means of military-patriotic education for the Soviet people, above for the younger generation. Ceremonies marking the beginning of construction on one project or another and the unveiling of monuments, memorial complexes or other grouped structures play a particularly important role here. As V. I. Lenin said, these ceremonies should become acts of propaganda, a kind of small commemorative observance. Commemorative propaganda, V. I. Lenin taught, should not be limited to simply the erection proper of one particular monument or another. It should constitute a unique tribune from which to propagandize military and revolutionary traditions. So in accordance with Lenin's teaching, the Communist Party and Soviet Government, the entire Soviet people, involve themselves in important efforts to perpetuate the memory of fighters who have fallen fighting for the cause of the revolution. The slogan "None forgotten, nothing forgotten" has been taken up nationwide.

Tajikistan itself has no few commemorative sites memorializing revolutionary-military events. Monuments have been erected to heroes of the Civil and Great Patriotic Wars in Dushanbe, Leninabad, Chkalovsk, Ora-Tyube, Nurek, Regar, Kurgan-Tyube and Khorog and in Ashtskiy, Khodzentskiy, Leninskiy, Gissarskiy, Kuybyshevskiy, Shaartuzskiy and other rayons in Tajikistan. On the eve of the 30th anniversary of the victory of the Soviet people over fascist Germany, workers on Moskva Kolkhoz in Tajikistan's Leninskiy Rayon put up a monument in the mountains to the Russian combat pilot Mikhail Plavel'skiy, who died in battle against the Basmachi bands of Ibrahim-Bey. This simple memorial expresses not only the gratitude of the people who live on Moskva Kolkhoz to this fighting man, but also embodies the eternal friendship of the Russian and Tajik peoples.

Moscow's appeal to work under the slogan "For myself and for him" has found a widespread response in Tajikistan. For the young men and women of the village of Bulak in Leninabadskaya Oblast's Ashtskiy Rayon "he" has been Tuychi Erdzhigitova, who matched Aleksandr Matrosov's heroic deed. A local sovkhoz has been named after him. The Red Pathfinders of Secondary School imeni Tuychi Erdzhigitova maintain a continuous correspondence with their peers from Lyuban' station (Leningradskaya Oblast), where he performed his heroic deed.

The act of paying tribute to the memory of the dead is not only an expression of the gratitude of the living to the dead. It is also a demonstration of our awareness of our obligation to see ourselves as continuators of the immortal, eternally living deed of these heroes. As the people say, while the living close their eyes to the dead, the dead open the eyes of the living, above all those of our youth, the heirs to the glory won by their fathers and grandfathers, and show them the correct paths to follow in life.

Republic radio and television give a great deal of attention to the indoctrination of young people in military and international traditions. The "Podvig" [Heroic Deed] television chronicle, which among other things deals with the training of DOSAAF detachments named "Syn polka" [Son of the Regiment], has become a popular program. Each week brings another broadcast of the radio and television magazine "Sovetskiy voyn" [The Soviet Fighting Man] along with a militarized youth game, both of which

instill in our youth an interest in our motherland's military history. These programs feature reminiscences by former military men—participants in the Great Patriotic War, reserve officers and leaders in production. Meetings with military veterans and veterans of the workplace are always instructive for our young people. Their lives, their military service, their heroic deeds on behalf of the people's happiness serve as examples, guiding lights, for new generations of Soviet people. Both these types of veterans share generously their experience and professional skills with our young people and help instill in them the moral qualities of the patriot, worker and international fighter.

The republic has witnessed the evolution of a moving ritual in which when young men are being seen off to the army, each one leaving for military service is solemnly given a handful of his native soil along with bread and salt in a red pouch with a commemorative inscription: "May this soil and bread and salt fire your soul, give you strength when the going gets tough and remind you of the great responsibility imposed upon the defender of the Soviet fatherland. We are confident you will carry on the glorious traditions of your fathers." Before he leaves for military service a young man will plant a tree, which will be tended until he comes home by a sister, a younger brother or his friends in the area.

Becoming effective and extensively employed means of military-patriotic indoctrination for the younger generation in recent years have been the unionwide trips for Komsomol and other young people to sites where Soviet people have won revolutionary, military or labor glory. The first of these trips, undertaken at the initiative of the Komsomol Central Committee in the spring of 1965 to mark the 20th anniversary of the victory of the Soviet people over fascist Germany, proved an excellent school for indoctrinating many millions of young patriots in the glorious traditions of our party and people. A very great deal has been accomplished during the period between the first and ninth (1980) trips for Komsomol and other youth to sites where Soviet people have won revolutionary, military and labor glory. The most recent tour took them along the USSR's national boundary under the slogan "The Komsomol on the border for the 26th CPSU Congress." It revealed the many-sided qualities of Soviet youth—enthusiasm for work and social involvement, a deep interest in history and filial concern for both our military veterans and our veterans of the workplace.

Militarized trips for young people have been organized in Tajikistan over a number of routes: Khodzhent-Chkalovsk-Shaydan-Kamysh-Kurgan to the memorial to Hero of the Soviet Union Tsychi Erdzhigitov, Dushanbe-Regar-Karatag and the fortress at Gissar to the memorial to Hero of the Soviet Union Chutak Urazov and an agitation flight by Il-14 from Dushanbe to Kurgan-Tyube and Leninabad and back. At the end of a trip there would be workers' meetings involving the participation of war and labor veterans and sports events.

These tours for Komsomol and other young people are offering more from one year to the next and attracting increasing numbers of participants. While in 1965 a total of 3 million participated nationwide, this figure had risen to more than 40 million by 1980. "The search for heroes," PRAVDA has pointed out, "and familiarity with their lives attracts and uplifts our youth and teach them resolution and resourcefulness" (PRAVDA, September 17, 1975). Tours for our young people to sites of revolutionary, military and labor glory for the Soviet people have become a school in which they imbibe the rich revolutionary, military and work experience of the older generation.

The Donish and Irifon publishing houses are doing a great deal in support of the effort to provide military-patriotic indoctrination for republic youth. They are publishing books dealing with the different services of the armed forces, heroes of the Soviet Union, Soviet military leaders and commanders and with famous sons of Soviet Tajikistan.

In accordance with a decision of the 18th Komsomol Congress, the young people of Tajikistan along with others all over the country will join together from 3 to 9 May each year in an all-Union memorial observance. These special days will be the occasion of lessons in courage given within Komsomol organizations as well as youth Saturday and Sunday work days. By way of example these young people will be shown monuments and obelisks, fraternal graves, military burials and memorial complexes in honor of fighting men who have fallen in battles for the freedom and independence of our motherland. These will also be occasions on which in memory of our heroes trees are set out and ceremonies held to unveil new monuments and memorial structures erected with funds our young people earn on their Saturday and Sunday workdays. There will in addition be reviews of the sponsorship assistance provided disabled war veterans and workers as well as families of men killed in our wars.

Victory Day, the day marking the victory of the Soviet people in the Great Patriotic War, will find Pioneer and Komsomol youth standing guard in all cities and villages at the eternal flame, fraternal graves and memorials to Soviet fighting men. The right to be part of these honor guards is given to leading young workers, kolkhozniks, students, pupils and Zarnitsa and Orlenok army youth. This is also the occasion of meetings, torchlight processions, demonstrations and ceremonies in which flowers, wreaths and glory garlands are laid at the eternal flame and the memorials and obelisks. For the country's younger generation Victory Day is a military review of the readiness of our youth to stand in defense of our revolutionary achievements, a review held under the slogan "Ready to work and defend the motherland!"

The 1950's and 1960's saw the formation of Great Patriotic War veterans sections and councils throughout the country. This included Tajikistan, too, of course, where they were formed on the initiative of our veterans themselves and with the support of the republic's party organs. From the very beginning of their existence these councils and sections undertook to establish contact with veterans of the Civil and Great Patriotic Wars as well as with museums and archives. A result was that within only a year they had collected more than 1000 valuable relics. This made it possible to open an exhibit in the republic museum, and then to expand this exhibit into the "Tajikistan during the Great Patriotic War" exposition, which more than 2 million people have now visited. The activities of these war and labor veterans sections are not limited to working simply within the framework of a museum. All members are frequent guests at enterprises, institutions, VUZ's, schools and military units.

The brochures on the lives of noteworthy people—those who fought for the establishment of soviet power in Tajikistan, veterans of the Great Patriotic War—which have been put out by the war and labor veterans section enjoy great popularity. At the initiative of the late writer Khabibullo Nazirova more than fifteen monuments and memorial plaques were put up, while his own personal savings were used to erect monuments in memory of Mirzo Rizo, a Komsomol member, a Civil War hero and first chairman of Inkilobi Surkh (Red October) kolkhoz in Gissar and of Hero of the Soviet Union Chuktak Urazov in the Latvian SSR. Kh. Nazarov was responsible for resurrecting the names

of more than 100 fighting men who gave their lives during the Civil and Great Patriotic Wars.

Despite our substantial accomplishments in the sphere of military-patriotic youth indoctrination we have yet to take full advantage of all existing possibilities. We would point first of all to the fact that far from all young people are being involved in any particular form of indoctrination. Moreover, in attempting to get to the roots of one heroic deed or another we frequently show our young people only the ultimate result, the external aspects of these deeds, their spiritual basis. All this, of course, is necessary. It would appear, however, that we are still not doing a good enough job of drawing the attention of our young people to the fact that these heroic deeds are the products of not only patriotism and personal courage, but of a mastery of military skills, thorough knowledge of equipment, weapons and personal occupational specialty and proper political-ideological tempering to boot.

The military traditions of the Soviet people serve as a source on which to draw for the political-ideological and moral-psychological preparation of our young people for the discharging of their civic and military duties, because, as the celebrated Soviet military commander G. K. Zhukov has written, "we have always believed that of utmost importance is the superiority in morale of the Soviet soldier vis-à-vis his adversary and the selfless courage and contempt for death of our fighting men" (AGITATOR, No 22, 1983, p 6).

The indoctrination of our youth in the military traditions of the Soviet people contributes to the development of Marxist-Leninist convictions in these young people and helps overcome what the 26th CPSU Congress referred to as the political naiveté of some of our youth (see: "Materialy XXVI s"yezda KPSS", p 67). This makes it necessary to organize military-patriotic indoctrination such that our youth are made continually aware of links through time, of continuities between generations and of their own personal responsibility before the heroic deeds of past generations. We need to take fully into consideration the words of wisdom of V. I. Lenin, who declared that sometimes "representatives of the middle-aged and older generations /do not know/ the most appropriate way to approach young people, who of necessity are compelled to find their way to socialism /by a different path, not by the same path, not in the same form and not under the same circumstances/ as their fathers [passages enclosed in slantlines in italics] (V. I. Lenin, "Poln. sobr. soch", Vol 30, p 226).

Readiness to defend their motherland and the countries of socialism is a natural characteristic of the Soviet people. Education, indoctrination in this readiness, has nothing whatsoever in common with the bourgeois myths of "the Soviet military threat", "international terrorism" or "the militarization of Soviet society." Any aggressive, predatory intentions are entirely alien to the Soviet people. They are developing a mastery of basic military principles with the objective of being able in case of necessity with weapon in hand to stand in defense of the interests of socialism, the interests of the working masses, against any encroachments on the part of an aggressor and to discharge their patriotic and international duty in defense of the socialist fatherland.

Marshal of the Soviet Union D. F. Ustinov, member of the CPSU Central Committee Politburo and USSR minister of defense, has said that our love for peace stems from the very

nature of Soviet society itself. Soviet strategic doctrine is an exclusively defensive doctrine. Our Armed Forces are the beloved child of our people; they are linked to the workers by indissoluble bonds, they embody the eternal friendship between the nations and nationalities of the Soviet Union and stand as an incarnation of socialist internationalism (see: PRAVDA, February 21, 1981). As decreed by the CPSU Central Committee, preparations for the USSR's anniversary should contribute to further improvement of the political-ideological, patriotic and international indoctrination of the workers and class tempering. With this objective in view it will be necessary in addition to other tasks "to intensify the patriotic and international indoctrination of our youth; propagandize the revolutionary, military and labor traditions of the Communist Party and Soviet people and the heroic deeds of the USSR's Armed Forces and instill in each and every Soviet citizen a conviction of the rightness and invincibility of socialism, political vigilance and a readiness to stand in defense of the motherland and the achievements of socialism" ("O 60-y godovshchine obrazovaniya SSSR: Postanovleniye TsK KPSS" [The 60th Anniversary of the Formation of the USSR: A Decree of the CPSU Central Committee], Moscow, 1982, p 30).

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8963

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REFLECTION

EDITORIAL URGES IMPROVED WORK WITH LETTERS

Vilnius SOVETSKAYA LITVA in Russian 1 Feb 83 p 1

[Editorial: "Improve Work with Letters"]

[Text] Our party is pursuing a steady course aimed at a further development of socialist democracy and the involvement of the broad masses of workers in the management of state affairs, and is taking effective measures to eliminate elements of bureaucratism and red-tape in all of the spheres of socio-economic and public life. This is reflected, in particular, in such important work as the examination of the letters, applications, and proposals of workers.

Today the chief topic in the mail of party committees, managerial agencies, newspaper editorial boards, and other mass information media is made up of questions which follow from the decisions of the May and November (1982) Plenums of the CPSU Central Committee. In their letters the workers of our cities and villages reflect about the enormous importance of the USSR Food Program which has been worked out by the party, report on the practical affairs of the farmers and enterprise collectives of the agro-industrial complex, express criticisms and proposals regarding an improvement of organizational and economic work and a strengthening of state and production discipline, and reveal shortcomings in our work.

A letter to the editors from the Utena mobile mechanized installation column is dictated by a concern for strengthening discipline and order at rural construction sites. Its authors--the team leader A. Trinkunas, the electric welder D. Martynov, the worker Z. Vaytkyavichyus, and other construction workers write: "After finishing the installation work on the construction of a secondary school building in Andutishkes, we stood around for two weeks with nothing to do--first there were no materials, then the wrong articles were sent for the heating and water supply systems, and then there were other 'gaps.' And all of this together is nothing other than irresponsibility and a lack of organization which affect the state of technological discipline and, finally, the earnings of people and labor turnover."

Of course, the republic's Ministry of Rural Construction to which the editorial board sent this letter for examination did not remain indifferent. As is reported in the official reply, measures were taken to improve the quality

to the materials sent to rural construction sites, to provide the construction workers with special clothing and tools, and to put the recording and payment of the labor of workers in good order.

Since the 26th CPSU Congress much has been done in the republic to improve work with the letters and oral addresses of the workers. This work has become more orderly and efficient. In most ministries and departments, ispolkoms of soviets of people's deputies, and trade union committees examination of letters and the reception of citizens serve as an effective means for constantly studying the state of affairs in labor collectives and the needs of the population, and help to solve important problems of economic and social and cultural construction in good time.

Leaders' reports to labor collectives on the course of the realization of workers' suggestions and wishes have become widespread at the republic's enterprises and organizations and kolkhozes and sovkhozes. It is interesting that these reports take place in a business-like manner at, for example, the Daugelis Construction Materials Production Association, the Vilnius Plastic Products Plant, the Kaunas Furniture Combine, at the kolkhozes "Mitsaychyay" and "Pirmin" in Shvaulyayskiy Rayon and imeni Chernyakhovskiy in Shvenchenskiy Rayon, and in other collectives.

A rich experience has been built up in carrying out "enterprises days" in Klaipeda during which the leaders of the city's organizations have the opportunity for an on-the-spot and rapid resolution of the questions raised in letters and at personal receptions, and for discovering and eliminating the reasons for complaints. Rural meetings are practiced with the same purpose in Schvenchenskiy, Kel'meskiy, and other rayons.

The above measures will undoubtedly promote a timely and deeper study of the feelings of people and of the needs of the population, and a decrease in complaints and repeat letters. This is all the more reason why individual cases of an indifferent and, sometimes, bureaucratic attitude toward workers' letters and statements cannot be tolerated.

Serious concern is being caused by the statements and complaints coming into our editorial offices on labor questions, letters on red-tape in housing repairs, and letters concerning cases of the failure to grant the stipulated benefits and privileges to participants of the Great Patriotic War. These letters bear witness above all to the fact that the leaders of certain institutions and organizations have an insufficient knowledge of and do not always carry out the Soviet laws, and show a tolerance toward instances of red-tape in meeting the justified requests of people. Certain officials will examine one or another complaint and give assurances and promises, but will not control their execution within the appointed period. And this is one of the reasons for repeat complaints to superior organizations.

Party committees and state agencies have to increase the personal responsibility of leaders and officials for a correct organization of the work with workers' letters and suggestions. It is essential to see to it that effective measures

are taken everywhere to address the essence of the questions raised by the population and to provide solid and timely replies to statement-makers. Especial attention has to be shown here to discovering and eliminating the reasons which give rise to repeat and collective complaints by citizens.

After examining at one of its meetings the question of the workers' letters which have been received by the CPSU Central Committee and Presidium of the USSR Supreme Soviet recently, the Politburo of the CPSU Central Committee took note of the great importance of a responsible and genuinely party attitude toward workers' letters and suggestions. Every party and government worker and every enterprise and institution leader is obliged to look upon this work as his duty to the people and to the party.

A Leninist principle and the party's demands have to be placed at the basis of the work of leaders of all ranks and of all workers who have been entrusted with the work on workers' letters--"living human documents."

1959

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REGIONAL

LATVIA'S WORK IN IMPROVING LABOR DISCIPLINE, CADRE STABILITY ASSESSED

Riga SOVETSKAYA LATVIYA in Russian 2 Feb 83 p 1

[Communique: "In the Central Committee of the Communist Party of Latvia"]

[Text] The Central Committee of the Communist Party of Latvia has examined the question of the fulfillment in the republic of the Decree of the CPSU Central Committee, USSR Council of Ministers, and AUCCTU, "On a Further Strengthening of Labor Discipline and a Decrease in Labor Turnover in the Economy" and has adopted a corresponding decree.

As an analysis has shown, during the last three years a definite amount of organizational and mass political work has been done in the republic to improve the organizational level and the level of order at production, and to strengthen labor discipline and reduce labor turnover.

A Socialist competition for high work quality at each workplace played a definite role in strengthening organization and discipline.

At the present time more and more support is being given in the republic to the initiative of Moscovites to strengthen labor and production discipline under the motto of "Honor and Glory Through Labor."

As a result of the work which has been done in the republic's industry and construction, a tendency has developed toward a decrease in losses of working time and a reduction of labor turnover.

At the same time, there are serious shortcomings in the work of ministries, departments, enterprises, and party gorkoms and raykoms to strengthen labor discipline and reduce labor turnover. The level of this work is still far from being in full correspondence with the high demands of the November (1982) Plenum of the CPSU Central Committee which, as is known, set as one of the most important tasks a thorough strengthening of labor and production discipline which is a large reserve that does not require additional material expenditures for developing production and increasing its efficiency.

A photographic study of the use of working time which has been made at a number of enterprises has shown that losses from full-day and intra-shift stoppages come to 5-10 percent of worked time. The largest losses of working time occur at the enterprises of the ministries of the construction materials industry, light industry, timbering, and of the timber enterprise, at the enterprises of the fruit and vegetable network, and of the city of Yelgava, of Leningradskiy and Leninskiy Rayons, and of the city of Riga.

In construction the working time loss level is two to three times greater than in industry. There are large losses in agriculture. And in Aluksnenskiy, Tukumskiy, Gulbenskiy, and Limbazhskiy Rayons these losses have even increased.

Labor turnover continues to be high, especially in the system of the ministries of procurements, food industry, municipal services, and of the fruit and vegetable economy, at the ship repair plant of the Ministry of the Maritime Fleet, at the Oleya experimental production gelatin plant, and at certain other enterprises of union subordination. There is a large turnover of workers in Yelgava, Ventspils, and Daugavpilsskiy, and in Dobel'skiy and Ludzenskiy Rayons.

It has been noted that the large losses of working time and labor turnover are explained above all by the fact that the economic leaders and public organizations of many enterprises underestimate the importance of strengthening discipline and organization as factors of production development and of the education of the workers, and that city and rayon party committees and ministries and departments do not make the necessary demands upon them.

The reasons for these negative phenomena are still being poorly analyzed, and the measures which are mapped out to eliminate them frequently have a formal character. An atmosphere of intolerance toward violators of discipline and public order has not been created in all labor collectives. Insufficient use is still being made here of measures both of administrative and public influence and of the power of the law (examinations at comradesly courts and workers' meetings, decreasing or eliminating bonuses, postponing leaves, setting workers back on line for obtaining housing, and so forth). Frequently, especially in the service sphere, a slacker and a truant receive almost the same wages as an advanced worker.

Not all ministries, departments, and enterprises find the necessary solutions for production mechanization and automation, for its material and technical supply and for improving working conditions. Insufficient use is being made of the collective forms of organizing and stimulating labor for the purpose of strengthening discipline and organization and increasing production efficiency. Poor work is being done in teams to introduce cost accounting and the labor participation coefficient, as well as payment for final results. The method of team contracting in construction and agriculture has not received the necessary development.

Most of the truancies and violations of public order are committed on the basis of drunkenness, but the struggle against this evil is being conducted on a low level at enterprises and organizations. Work must also be strengthened with

people who avoid socially useful labor. This situation is especially bad in Liepajniekskiy, Leninskiy and Moskovskiy Rayons of Riga, and in Orgskiy and Pilskaskiy Rayons.

Workers, employees, and kolkhoz workers continue to be compelled to spend a lot of time on account of the poor organization and inattentive attitude toward clients in the service sphere. The operational modes of these enterprises and organizations are being reviewed slowly.

Various kinds of meetings, conferences, seminars, sports competitions, amateur artistic performances, and other public measures continue to be held during working time, and this also leads to large losses of work time.

In many collectives political educational work with its diverse forms and methods of strengthening labor discipline and reducing labor turnover leaves something better to be desired. These matters are not treated regularly by the republic and local press, and by other mass propaganda and information media.

In its decree the Central Committee of the Communist Party of Latvia has called the attention of the party gorkoms and raykoms, the city and rayon executive committees of the Soviets of Peoples Deputies, and the republic's ministries and departments to serious shortcomings in the work to carry out the decree of the CPSU Central Committee, USSR Council of Ministers, and the AUCCTU, "On a Further Strengthening of Labor Discipline and a Reduction of Labor Turnover in the Economy," and also the corresponding decree of the Central Committee of the Communist Party of Latvia, the Latvian SSR Council of Ministers, and the Latvian Republic Central Council of Trade Unions.

Guided by the decisions of the November (1982) Plenum of the CPSU Central Committee, in its decree the Central Committee of the Communist Party of Latvia obliges them to work out and realize additional measures which will ensure a sharp strengthening of labor, production, and state discipline, an improvement of organization, an improvement of the use of labor resources, and increased responsibility by cadres for their work. To make full use of this highly important reserve which does not require material expenditures for the successful fulfillment of the decisions of the 26th Party Congress, of the subsequent plenums of the CPSU Central Committee, and of the assignments of the 11th Five Year Plan. The call has been issued for a purposeful discussion of the strengthening of discipline and of organization during the first half-year of 1983 at plenums or meetings of the party-economic aktiv of cities and rayons, in the party-economic aktivs of ministries and departments, and at party or workers' meetings in labor collectives. There is to be a wide dissemination of the patriotic initiative of the advanced enterprises and organizations of the city of Riga to further strengthen labor discipline and reduce labor turnover, an initiative which has been approved by the Central Committee of the Communist Party of Latvia.

The Council of Ministers of the Latvian SSR, the city and rayon executive committees of the Soviets of Peoples Deputies, the ministries of trade, domestic services for the public, municipal services, and health care, "Latpotrebsoyuz,"

and other ministries and departments have been charged with carrying out in the first quarter of 1983 practical measures to establish the necessary order in the work of enterprises, organizations, and institutions engaged in public services. To review the days and hours that they work with a view toward making them most convenient for the workers. To organize matters in such a way that the needs of Soviet people are met more fully and better without detriment to their daily work.

The editorial boards of republic newspapers and journals, and the Latvian SSR State Committee for Radio and Television have been charged with carrying out extensive propaganda of the experience of advanced enterprises and organizations in strengthening labor and production discipline, increasing organization at every workplace, and reducing labor turnover; with thoroughly promoting the formation of public opinion and the creation of an atmosphere of intolerance in every collective toward violators of discipline and public order.

2439

OSD: 1800/782

UKRAINE JUSTICE MINISTER ON LEGAL DEPARTMENTS OF ENTERPRISES AND LABOR DISCIPLINE

Moscow IZVESTIYA in Russian 17 Mar 83 p 2

[Article by V. Zaychuk, Minister of Justice of the Ukrainian SSR, Kiev:
"Legal Expert Aids Production"]

[Text] An important role in securing the legal regulation of economic activities belongs to the legal department of the enterprise. In the Ukraine this service has grown significantly stronger recently. The number of positions for legal consultants has more than doubled in the republic's national economy. Legal consultants from oblast lawyers' boards provide aid to over 7,000 small and medium enterprises. The strengthening of the legal service has enabled us to more effectively utilize legal factors to secure the steadfast adherence to state discipline and to avoid violations of work regulations.

At the center of attention of the legal service is the elaboration of the conditions for economic contracts, the organization of controls over their fulfillment. At the Kherson Order of Lenin Cotton-Paper Combine the legal department controls all contract work. In concluding contracts, the department together with interested services in the combine works to include in them conditions that will secure a rhythmic delivery pace, that will economize on resources, that will exclude the demands of counteragents from contract drafts if they contradict existing law.

Participating in the organization of controls over the fulfillment of contract obligations, legal consultation services achieve economy and the efficient utilization of material resources. Thus, upon the initiative of the legal department at the Zaporozhstal' Metallurgy Plant imeni Sergo Ordzhonikidze, accounts of the movement of packaging for metal products were introduced and fines were applied when recipients did not return it on time. These measures accelerated the return of packaging and economized on material and labor resources in the production of packaging.

A well-organized legal service helps to avoid embezzlement and the production of low-quality goods as well as a thriftless utilization of material and financial resources. The legal specialists of the Kiev association of Elektronmash [Electronic machinery association] and the Arsenal Plant imeni Koroleva, the L'vov Bus Plant imeni 50-Letiya SSSR, the Vygodskiy Wood Combine and many others have become dependable helpers of party and trade union organizations and

economic administrators. They take an active part in eliminating the reasons and conditions that give rise to embezzlement and struggle against shortcomings in work. They give special attention to instances of shortages in the reception of products. The consistent utilization of measures of property influence on undisciplined suppliers aids to a large degree in securing the rhythmic work pace of these enterprises and encourages the achievement of high production indicators.

One of the important tasks of the legal service is to help the administration in the proper selection of cadres. Great care must be taken in selecting people to work at jobs carrying material responsibility. In enterprises that pay serious attention to the selection of cadres lawyers hold preliminary discussions with individuals who are being hired to materially-responsible positions, explaining to them the existing law, the order for receiving and shipping goods, the regulations governing their storage and matters related to the material responsibility of workers and employees.

We should not underestimate the role of the legal service in creating a healthy moral climate in the collective, an atmosphere of intolerance toward violators of social order and labor discipline.

Interesting is the experience of the Makeyevugol' Production Association with regard to the effective utilization of legal resources to strengthen discipline and to decrease losses in work time. On the initiative of the director of the legal department of this association, L. Mikhneva, an assessment was made of the adherence to regulations and labor discipline in mines and in other subdivisions. It was determined that losses in work time correlated well with violations of the existing order for hiring and firing, for rechanneling people from work in order to fulfill public obligations. With the goal of eliminating losses of work time the association decreased the number of persons who had to agree to hiring and sent letters to organs which sometimes without reason called up production workers. Other measures were also taken. The legal department worked out recommendations for the utilization of legal norms in the struggle against losses which in conjunction with a strengthening of legal education work and with the struggle against violations of labor discipline enabled the association to decrease its losses of work time.

It is the duty of lawyers to help strengthen labor discipline using all of their resources. This includes elucidating the law, securing the proper utilization of measures to provide incentives and criticism, and providing legal aid to trade union committees, peer courts and other organizations.

Legal consultants take an active part in the work of public legal consultation services. There are about 10,000 of these in the republic's labor collectives. Each year the services provide legal aid to about 500,000 citizens. Many public consultation services work very effectively, explain the law and warn about conflicting situations. At the same time there are cases in which there is a formal attitude presented by workers of the legal service with regard to fulfilling their obligations related to strengthening the law in economic activities. The republic office of material-technical supply of Goskom-sel'khoztekhnika [State committee of the agricultural equipment association] of the Ukrainian SSR received a shipment from the Transvolga Motor Plant imeni 50-Letiya SSSR that included equipment worth 694 rubles less than ordered. Because of the inefficiency of workers of the legal department complaints were not filed in a timely fashion. As a result the office suffered losses.

Practical experience shows that in enterprises where administrators treat the law with respect and where the legal service is operating well, the level of labor discipline is high, there are no breaches of contract, and there is a dependable barrier set up against embezzlement. In those places where the necessary attention is not given to legal work (as let us say in the Ol'khovskoye (Grain-Reception Enterprise of the Voroshilovgrad Oblast Administration of Grain Products) absenteeism is tolerated and there are cases of mismanagement.

This republic's lawyers have done a great deal in recent years in legally educating administrators and trade union and komsomol aktivs. At the present time in the Ukraine there are 875 rayon and city universities for legal studies. Affiliates have been organized in 716 enterprises.

There is no doubt that a strengthening of the legal preparation of administrators and specialists involved in the national economy and a continued consolidation of the legal service will encourage the fulfillment of goals established by the November 1982 Plenum of the CPSU Central Committee regarding improving production organization and discipline.

8228

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REGIONAL

RESEARCH AT LITHUANIA'S SOCIOLOGY, LAW INSTITUTE VIEWED

Vilnius SOVETSKAYA LITVA in Russian 18 Feb 83 p 4

[Interview with candidate in Philosophical Sciences Arvidas Matulenis, deputy director of the Institute of Philosophy, Sociology, and Law of the Lithuanian SSR Academy of Sciences by SOVETSKAYA LITVA correspondent; date and place not specified]

[Text:] The Institute of Philosophy, Sociology, and Law of the Lithuanian SSR Academy of Sciences is the leading center of sociological research in the republic. This is a wide field, and it practically includes all of the aspects of the life and activities of people--labor, everyday life, interactions in a collective, family relationships, and so forth. What problems are our scholars working on at the present time? It is this question that a correspondent from SOVETSKAYA LITVA addressed the deputy director of the Institute, candidate in Philosophical Sciences Arvidas Matulenis. This is what he said:

"There are three divisions in our institute. Each of them has its own tasks, its own problems, and its own methods of work.

The division of social planning, as its name itself says, devotes its basic attention to the theoretical and methodological questions of social planning at all levels--the enterprise, branch, and city. Among its chief topics are the formation of the socio-professional structure, an improvement of working and living conditions, an improvement of the system of material and moral stimulation, an activation of the workers' energies, Communist education, the use of free time, and others. The division's scientific workers are engaged in the creation of a system of social indicators, and in the use of special research in social planning, and so forth. This division is one of the leading scientific subdivisions which is carrying out the coordination of the scientific research program to expand social planning in the Lithuanian SSR until 1985.

In addition to the solution of theoretical and methodological problems, the division participates directly in the practical realization of its development work on the basis of cost accounting. At the present time it is engaged in scientific research on various social problems in the city of Kapsukas. Several

years ago the Institute concluded both an economic and a creative cooperation contract with this rapidly growing regional center. How are the everyday and cultural conditions of the city's inhabitants to be improved, how is one to take account of the workers' needs in development plans for city services and for the construction of new neighborhoods, and how is the use of free time by the population to be improved--these are only some of the questions to which the sociologist must provide answers.

The division's associates also study the problems of individual enterprises. In the same city of Kapsukas we have been collaborating for a long time with the collective of a local automatic food machinery plant. They understand very well there that good labor organization, concern for the worker both at production and in everyday life, and the creation of a healthy social and psychological climate in the collective is the basis for high production indicators, and also for the all-around development of the individual.

A great deal of attention is devoted to the development of an active life position in people in another subdivision of the Institute--the division of the sociological problems of management. Last year the division completed a large study of the process of the coming together of the working class and the engineering and technical intelligentsia in the field of social activeness which was carried out jointly with the Institute of Sociological Research of the USSR Academy of Sciences. The data show that the cultural orientation of the most skilled strata of workers hardly differs from that of engineering and technical workers. The division's associates are now working on a new topic--the special characteristics of managing the activities of various social groups at an enterprise under the conditions of the scientific and technological revolution. A study will be made of the various aspects of the way of life of workers and engineering and technical workers both in the sphere of labor and in the family, and also during free time.

The youngest subdivision in our institute both with respect to the length of time it has existed and to the age composition of its workers is the division of the sociology of youth. Cooperating with Estonian and Latvian scholars, we are studying the problems of the life orientation of the youth: the choice of a vocation, social situation, place of residence, the process of the creation of a family, the formation of a youthful lifestyle, and so forth. This is making it possible to define the problems of the social formation of the youth, and to disclose the influence of social factors on the process of the inclusion of young men and women in social relations."

2959

CSO: 1800/782

REGIONAL

NEEDS IN THE DEVELOPMENT OF PRIVATE PLOTS VIEWED

Moscow IZVESTIYA in Russian 16 Feb 83 p 2

[Article by V. Romanov, chairman of the Presidium of the Supreme Soviet of the Mary ASSR: "The Private Subsidiary Farm"]

[Text] The present peasant family is like a strong tree whose gnarled roots have grown into the living soil. One of its rootstocks is the private subsidiary farm. It appreciably strengthens the family budget, and helps to cultivate industry in the younger generation. Moreover, the village private plot is a considerable help for our entire state and for its developing economy. As comrade Yu. V. Andropov emphasized at the November (1982) Plenum of the CPSU Central Committee, concern for the development of private subsidiary plots has been completely justifying itself.

There is good reason why the Mary Republic is called an animal husbandry republic. According to the calculations of economists, during the Tenth Five Year Plan the share of the individual sector in the autonomous republic's gross agricultural output came to 30.4 percent. Such is the contribution by peasant families which provide their own food, carry some to kolkhoz markets, and sell the surpluses to the state. Real preconditions exist for a consistent increase in procurements on private subsidiary plots. According to the economic and social development plan of the Mary ASSR, it is planned in 1985 to obtain here 112,000 tons of milk, 24,500 tons of meat, and 48.8 million eggs.

These plans are being supported by concrete measures. The decree of the CPSU Central Committee and USSR Council of Ministers, "On Additional Measures to Increase the Production of Agricultural Output on Citizens' Private Subsidiary Plots," is a large stimulus for this important work. It envisages the interconnected development of the private and the public sectors.

The appeal by G. Samigullin, a hereditary farmer and animal husbandry specialist from the settlement of Paran'ga--to increase the sale of surpluses from the peasant plots--has found a lively response in our republic. In supporting it, our kolkhoz and sovkhoz workers have provided much valuable advice as to how to promote the better management of the subsidiary plots. The question was discussed at a meeting of the Presidium of the republic's Supreme Soviet. The republic's Council of Ministers adopted a special decree on it.

10. Yamigullin and his wife are past 70, but they do not wish to be idle. In a year the family milks around 6,000 kilograms of milk from its cow, and sells two-thirds of this amount to the state. The retirees have a considerable income from the milk they sell, and they are given combined feeds. There are also chickens on their plot and potatoes and vegetables are grown. As a rule, every year the family gives the procurement agents up to a ton of potatoes, and also a bull with a live weight of up to 400 kilograms.

Private subsidiary plots are developing successfully in Paran'ginskiy Rayon. The privately owned herds of cows, swine, sheep, goats, and poultry are growing here. The inhabitants have been allocated almost 5,000 hectares of hay and pastureland for their maintenance. A large number of pedigree young livestock is sold. An exchange trade in goods in high demand and combined feeds has been organized. Last year the work of the local soviets became much more active. More than 3,000 tons of meat was bought from the population, or somewhat more than two poods per plot, more than 8,000 tons of milk, or an average of two quintles per cow.

The people's deputies do not merely agitate, but persuade their fellow villagers with practical actions and living examples. Thus, thousands of deputies of the local soviets participate in the organization of procurements from the population. Last year they sold around 600 tons of output from their own private plots.

The time is past when the private farm was opposed to the public one. It has been proven that their development can be quite harmoniously combined and that this is advantageous for everybody, since it provides an addition for the workers' table. With each passing year more and more agreements are concluded between kolkhozes and sovkhazes and hamlet and village residents, including retirees, on the fattening of young livestock and the production of other output. This is being promoted by favorable conditions for the acquisition of livestock. Thus, the sovkhazes and other enterprises have been permitted to pay off up to 50 percent of the credit extended to them for purchasing cows and calves on the basis of their economic stimulation fund. And young families can be given livestock and have plot housing built for them completely at the cost of the sovkhaz. It has been recommended that the same procedure be employed in kolkhozes also.

The board of the "Kommunizm" kolkhoz in Gornomaryyskiy Rayon allotted 137 hogs for private plots. For every additional quintle of weight two quintles of concentrated feeds were sold. The fattened hogs were returned with a weight of 90-100 kilograms, and the proceeds for each head came to approximately 150 rubles.

Experience proves that highly productive livestock and rich crops can also be grown on private subsidiary farms. An increase in their efficiency is a large reserve. Of course, it is profitable for everyone to keep a cow in the shed if it provides a pood of milk a day. It is profitable to feed a bull if you obtain 900-1,000 grams of additional weight a day. The task of the local soviets and of agricultural agencies is to provide both the public and the individual sectors with pedigree livestock and high yield varieties of various crops.

Last year the kolkhozes and sovkhoses sold the population an average of 1 piglet and 15 head of poultry per village household. A large number of young livestock was produced on the subsidiary plots themselves. In addition, there are thousands of bulls and hogs being fattened in the individual sector on a contract basis.

The successful development of animal husbandry depends upon feed supplies. In view of this, at sessions of the Supreme Soviet and of local soviets deputies discussed ways of increasing the production of feeds. The entire able-bodied population was raised for the accomplishment of this task. There were immediate results: 1.8 tons of hay per cow was procured, and the assignment for the storing of succulent feeds was overfulfilled. Straw was stored with a large additional reserve. The private farms were also not forgotten.

The subsidiary farms are a branch of agricultural production which is in need of constant attention. Productivity and labor productivity have to be sharply raised here. And this is impossible without special machinery and equipment. Peasants have long been waiting for a small garden tractor, but its production has been delayed too long. The selection of minor mechanization equipment for the village is extremely scant.

The development of private subsidiary farms is promoted by an improvement of working, living, and recreation conditions, by a concern for the improvement of rural populated points, and by the creation of modern conveniences in them. The effective use of the possibilities of agriculture is connected with the solution of the village's social problems. We have curtailed the building of multi-story houses in the village in which, as a rule, there are no premises for livestock and poultry and for storing feed, food, and tools. In my opinion, the village needs houses of the farmstead type which combine city comforts with the characteristic and needs of life in the village. It is very important here to have a principled position by the local soviets which have to strictly examine building plans and modify them with regard to the wishes of village inhabitants.

Last year alone 2,600 individual houses were built in our republic or put under capital repairs. Individual builders are given every kind of assistance and are extended loans. The rayon planning commissions registered all of those wishing to acquire their own homes, and the rural and settlement soviets started personal accounts for them. First of all, attention is called to providing builders with planning estimates and construction materials. The construction of individual homes in the village was discussed at a special meeting of the Presidium of the republic's Supreme Soviet, and concrete ways for eliminating shortcomings were mapped out.

It is planned, for example, to build more than 500 kilometers of water supply systems with the necessary number of artesian wells in our villages and hamlets. When you have living creatures in your yard you have to give them enough to drink, and no one is going to run to a faraway well or spring.

Far from all of the kolkhozes and sovkhoses have mills, wood processing points, or artificial insemination points. In many places the number of workhorses so needed in the village has been reduced without justification. These issues

...also become a subject of serious study and examination. The shortcomings in this serious matter have received their necessary evaluation from the bureau of the party's obkom. Our republic's Council of Ministers has adopted a decree on the development of horse breeding. Still and all, it will be a long time before we can manage without a good horse in the village, especially in remote areas which do not have good roads.

The organization of agricultural output procurements from the population requires a fundamental improvement. There is still a great deal of disorder here. It is hardly appropriate that the village is covered simultaneously by three to four procurement agents--a representative of the local farm, agents from consumers' cooperatives and specialized organizations for livestock fattening, and also emissaries from industrial enterprises. In many of our villages there is a single procurement agent. Of course, departmental barriers have not yet been completely overcome. The most important thing is to bring procurement and processing points as close as possible to output production points. Unfortunately, in certain areas, especially in the interior, there are not enough elementary separator and slaughtering points and warehouses and refrigerators. Local agencies have very little transportation equipment at their disposal.

Procurements can be improved and additional output obtained by overcoming the disunity in the efforts of procurement agents. In our view, a single procurement structure is needed which will be able to ensure the continuous reception of the output from private subsidiary farms and organize counter-supplies for them of nutritious feeds, feed additives, mechanization equipment, chemical fertilizers and plant protection agents, and, finally, pedigree livestock and poultry. This kind of structure can be created within the framework of a rayon's single agro-industrial complex, undivided into "trusts," "pormy," and other organizations.

A statesmanlike approach has to be taken to the private subsidiary farm. It is a great reserve for the additional production of food and for the successful fulfillment of the Food Program.

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RESULTS OF 'TBILISI-1980' STUDY ON BIRTHRATES PUBLISHED

Moscow OBSHCHESTVENNYE NAUKI V SSSR. SERIYA I. PROBLEMY NAUCHNOGO
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[Review by I. L. Vartanov of book "Sotsiologo-psikhologicheskoye izucheniye
rozhdayemosti" [Sociological and Psychological Birthrate Study] by G. Ye.
Tsuladze, Metsniyereba, Tbilisi, 1982, 132 pp]

[Text] The low birthrate is presently causing concern among Soviet demographers. Prognoses indicate that in the future the rates of spontaneous population growth will drop even more. All of this urgently dictates implementation of a demographic policy that would guarantee and stimulate more comprehensive reproduction of the population. In turn, a satisfactory solution to this problem requires detailed study of the factors and motives determining the number of children in the modern family. This is the premise and the object of study undertaken by the author, in which a complex approach based on general and social psychology and sociology is used to analyze the phenomenon of the birthrate and questions related to it.

In the book, foremost attention is given to the study of reproductive intent. Reproductive behavior is a "system of actions and relations, surrounding the birth or denial of birth of a baby in any order, in or outside of marriage."* A substantial (nonregulated) childbirth rate, characteristic of mankind in past eras, does not have clearly defined ethical, geographical or temporal limits, although no one doubts the direction of the currently prevailing trend. In a survey of the Bakhai, one of the Bantu tribes, it turned out that local women considered a question as to the number of children they wanted to be meaningless; they answered that they wanted to have as many children as they could give birth to, or they named an unrealistic number such as 50 or 100 children (p. 13). A similar intent, "We want to have as many children as we can," is held under completely different socioeconomic circumstances, as borne out by a survey of more than 6 percent of women of Soviet Central Asia and approximately one percent of women in the city of Rustavi, Georgian SSR. In both cases, the answers presented above give evidence of a lack of objectivization (control, family planning).

* Borisov, V. A., "Perspektivy rozhdayemosti" [Birthrate Projections], Moscow, 1976, p 16.

Even in early class societies and in tribal formations "use of contraceptives, sterilizations, and forms of coitus interruptus" occurred; however, these preventative measures were used only in special circumstances, mainly to avoid the birth of children out of wedlock (p. 12). Limitation and control of the birthrate was practiced among the Roman aristocracy in the first century of our era. This, however, was the exception to the rule. Birthrate regulation (according to the author "theoretical need for children") in the modern interpretation of this process takes its origin from the end of the 18th century.

If the need for children and the situation required to fill the need exist, notes the researcher, the question is then one of the act, which first is engendered in the intent and is then transformed into activity. The intent is "inherent both in man and in beast," confirms the author later. According to A. Prangishvili, however, "Objectification is a specifically human activity--the result of his social nature." (p. 16). Thus, reproductive intent is an extremely complicated concept. A summary of the study questionnaire gives some idea of the factors comprising various types of intent. To the question: "If you have or intend to have fewer children than you would like, explain what is stopping you," the women surveyed gave these answers (in all): 1) economic difficulties; 2) poor health; 3) I am a student or am planning to be one; 4) I think that it is too late for me to have a child; 5) family problems; 6) factory work; 7) unsatisfactory living conditions; 8) difficulty of placing the child in a nursery; 9) many jobs around the house; 10) problems of child-rearing; 11) other problems.

The following relate to factors determining the number of children in a family: level of education; economic welfare; residence (country/city); birthplace (country/city); number of children in the parent generation; national origin. The researcher devotes one of the chapters to an analysis of the aforementioned determinants, their relative importance in the process of the birthrate, and the way that they work.

Specifically, he maintains: "At the present time it has indeed been established that there is an inverse relationship between the educational level and the number of children in a family (ideal, desired, expected, etc.). The higher the level of education of women, the fewer children they have; and vice-versa (p. 62).

A need for children developed in the distant past. (p. 11). However, the biosocial nature of man surrounds the fulfillment of this need with many "attendant circumstances." Education, for example, appears objectively to be a deterrent, constructive factor. Thus, according to results of the study "Tbilisi-1980" it was established that women with a general secondary education and lower felt that a family of 3-4 children was ideal; women with higher and unfinished higher education felt that a family of 2, and, less often, 3 children was ideal. Moreover, in a number of cases, women with higher and unfinished education cited "an extremely small expected number of children, completely inadequate for even simple reproduction of the population."* (p. 65). A percentage of the respondents did not want to have

* According to the author, the expected number of children is the number to which the family is limited, whereas under ideal number of children in the family one must consider "the socially determined full demand for children" (see p. 32).

children at all (around 3 percent). On the whole, the study "Tbilisi-1980" gives the author a basis for prognosticating further reduction in the ideal, desired, and expected number of children in a family for women "of all educational levels." Only the institution of effective demographic policy can stop the reduction in the birthrate.

At present, the majority of Soviet demographers admit the existence of an inverse relationship between the level of economic wellbeing and the number of children in the family. Similar trends were seen in the studies "NSP [Novyye Sel'skiye Poseleniya - New Rural Populations] 1976," "Rustavi - 1978", and "Tbilisi - 1980." In all of the aforementioned studies, an inverse relationship was obtained by tallying income per family member. It turns out that not just economic wellbeing in its simplest sense, but also "every kind of overall wellbeing" according to the author, "has a negative effect on the number of children in the family." (p. 71). This paradox, if it actually develops into a rule, is due to the fact that with an improvement in the level of social wellbeing (education, income, housing and living conditions, cultural level, etc.), the love for children is pushed into the background, ceding its place to "other needs." "The higher the social wellbeing of a man the lower social value children have for him, and he is oriented toward a smaller number of children (p. 73).

Research on aspects of "residence" and "birthplace" (city/country) corroborates the generally accepted view that under approximately equal social and living conditions the birthrate is higher in the country than in the city. The relationship between the birthrate and the number of children in the preceding parent generation is interesting. Women who had been their parents' only child said that more than one child was the expected number, although they were observed to have the highest percentage of childlessness. All in all, only 3.2 percent of the women questioned will have more children than their parents, 66.2 percent will have fewer children than their parents, and 30.6 percent will have as many. The following relationship shows a particular contrast: only 5 percent of the women advocated the birth of 4 children or more, whereas more than 40 percent of the parents of the women surveyed had 4 to 5 children or more. The overall percentage of children in the family for the women was 61.3 percent of the number of children of their parents.

National origin has a significant influence on the number of children in a family (wanted, expected, ideal). In families of different nationalities the difference in the number of children is due to different reproductive behavior, which in turn is determined partially by ethnic culture and traditions inherent in certain nationalities. It is noted that the effect of social factors on the number of children in families of different nationality is characterized by certain general rules, but it is also apparent that social factors have a different relative importance in different families and this circumstance is determined namely by national origin. For example, during the study "Tbilisi-1980" it was established that the motives for limiting the number of children in a family (see list of negatively influencing factors above-Ref) were valid for 32.6 percent of Georgian women, for 22 percent of Russian women, for 26.7 percent of Armenians, and for

24 percent of women of other nationalities living in Tbilisi. It is particularly important to single out in this plan the women of Kurdish origin, who were practically not influenced by reasons for limiting the number of children in the family except for the reason of "poor health", and even that was extremely rare. A factor such as "economic hardship" was a deterrent (in the plan for childbearing) for 35.6 percent of Russian women in Tbilisi and the new rural settlements, but only 22 percent of Georgians and approximately 27 percent of Armenians indicated this factor as motivating the limitation of the number of children in their families. "Factory work" as a motive for limiting the number of children in the family affected the reproductive behavior of 3 percent of Georgian mothers and almost 5 percent of Russian women; for Armenians this circumstance had no significant effect at all.

In rural settlements limiting the number of a women's children is very often explained by the reason "a lot of household work," whereas in the city an extremely insignificant percentage of women cite this reason. From the entire aggregate of data and samplings presented in the book, it is clear that women living in the city cite "economic hardship" and "unsatisfactory living conditions" as principal reasons for limiting the number of children in the family. More often than not, these reasons are the result of "subjective evaluation" of their situation by the women, but "in the majority of cases they nonetheless objectively reflect the living conditions of women." (p. 113). Let us recall that in the preceding chapters (see, i.e., p. 71) the author presents the idea that there is not a lack of sufficient economic security, but, on the contrary, that the growing social wellbeing (according to the author "all sorts of general wellbeing"-Ref) supposedly has a negative effect on the number of children in the modern family. The implementation of measures for eliminating conditions that limit the birthrate (self-limitation) and their nature and direction are obviously dictated by the aforementioned motives. "The basic motive is poor health in rural populations," means that the public health network must be expanded. If the reason "unsatisfactory living conditions" figures, it is necessary to improve these conditions, etc." (p. 114).

The study ends with several general conclusions and the corresponding goals. "The reduction in the birthrate is basically caused by a lessening of the demand for children," maintains the author. "However, the demand for children is not carried to its conclusion because of negative conditions, which lowers the birthrate even more." (p. 130). Thus, according to the author, the phenomenon of the lowered birthrate emerges simultaneously as cause and effect, in which the "negative conditions" of life occupy a certain intermediate position.

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WESTERN STUDIES OF CENTRAL ASIA SCORED

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[Article by R. U. Kurbanov, candidate of philosophical sciences, and S. Koshonov: "The Failure of the Bourgeois Distortions of the Process of the Formation of the National Socialist Intelligentsia of the Soviet East"]

[Excerpt] In conducting the psychological war against socialism, imperialism poses as the protector of the national culture and language of the peoples of the Soviet East. Thus, for example, a university of the state of Indiana (USA) during the past few years has published more than 30 textbooks for the study of the languages of the peoples of the USSR, in which the social and cultural life of the non-Russian peoples of the USSR is illuminated from the positions of the myth about the so-called "Russification". In this respect, a great deal of zealousness is demonstrated by the director of the center for Soviet nationality problems at Columbia University, Professor Ed. Allworth, who is well-known for his slanderous works on the question of the relationship of the Soviet state to the literature and press of the Eastern peoples. The works which are being prepared under his guidance distort the essence of the cultural policy of the CPSU in the republics of the Soviet East. The anti-communists are devoting special attention to the demonstration of the supposed suppression, persecution or assimilation of the cultures of the peoples of the "Muslim" East--which allegedly is causing "resentment" among the local population and, above all, among the national intelligentsia. In so doing, the ideologists of the bourgeoisie look upon the diverse cultures of the peoples of the Soviet Union from the standpoint of political pluralism and perceive in this diversity a kind of germ of pluralistic tendencies.

The moral and political unity of the peoples of the USSR excludes political pluralism since in their cultural construction the socialist nations of our country proceed from common ideological positions. The diversity of socialist cultures and political pluralism are not connected in any way. The creation by the anti-communists of such new conceptions as "the de-Russification of national cultures", "Pan-Asianism", "cultural nationalism", etc., reflects the adaptation of "academic Sovetology" in changing circumstances to the requirements of the activity of the imperialist states.

One of the problems around which the ideological struggle in the sphere of culture is being conducted is the problem of the relationship cultural heritage. The bourgeois ideologists are trying to show that there are conflicts

between the Soviet intelligentsia and the CPSU in relation to the assessment of the cultural heritage of the past (cf. R. Wortman, "The New Soviet Intelligentsia and Russia's Past." Chicago, 1968; A. Aleksander, "The Intelligentsia and the Intellectuals." California, 1976).

The bourgeois Sovietologists attempt to show that in the Soviet Union there is a conflict between the representatives of the Russian and the national intelligentsia of the peoples of the East, that supposedly "the communist leadership of the Soviet Union from the very beginning especially has not trusted the new intelligentsia of the republics of Central Asia" (G. I. Massell, "The Surrogate Proletariat." Princeton, 1974, p 3).

This "conflict", the bourgeois ideologists assert, is especially manifested in the sphere of cultural construction in the USSR, and supposedly its basic source is found in the attachment of the Muslim intelligentsia to its national culture of the past (cf. A. Bennigsen and Ch. Lemerrier-Quelquaj, "Islam in the Soviet Union", London, 1967, p 214), which is "fighting" "for genuine cultural sovereignty" (E. W. Allworth, ed., "The Nationality Question in Soviet Central Asia", New York, 1973, p 34). The anti-communists, in falsifying the real facts of our cultural life, assert that "the ancient and richest cultural heritage is being deliberately concealed" from the young representatives of the national intelligentsia of the Eastern peoples of the USSR (ibid, p 27).

Coming forward as such "defenders" of the cultural heritage of the peoples of the Soviet East, the Sovietologists write a great deal about the imaginary "negative" attitude in the USSR to their ancient epics "Ker-ogly",* "Alpamysh", "Kitab Dede Korkut", and others (cf. R. Conquest, "Soviet Nationality Policy in Practice". L. [sic!], 1967. In so doing, the bourgeois ideologists forget to mention that these epics have been published in the USSR frequently, that many Soviet scholars have engaged and are engaging in research on the various problems of these ancient literary monuments. Thus, the Institute for World Literature imeni A. M. Gor'kiy of the USSR Academy of Sciences, jointly with the institutes of language and literature of the union and autonomous republics, have carried out the scientific publication of the epic works of oral poetry of the peoples of the USSR in the Russian language and in the languages of the original, such as "Alpamysh", "Ker-ogly", "Gorogly", "Manas", and others. The bourgeois ideologists are searching for "resistance to the Russification of national culture" on the part of the intelligentsia of the Soviet East and are trying to discover "differences" in the national cultures of the Soviet peoples (K. A. Linden and D. K. Simes, ed., "Nationalities and Nationalism in USSR [sic]: Soviet Dilemma". Washington, 1977, p 35; SLAVIC REVIEW, vol 35, September 1976, p 410); they assert that the cultural influence of Russia on the Muslim is insignificant (cf. W. S. Vucinic [sic], ed. "Russia and Asia". Stanford, 1972, p 163); they talk about the too "weak attachment to Russian Soviet culture" and "the too great artificiality of its international and proletarian aspect", about the deviation of the nationalities from the Russians in the sphere of culture" (T. Rakowska-Harmstone, "Russia and Nationalism in Central Asia", in "The Case of Tadzhikistan." L., 1970, pp 29, 133, 19) and so on.

*Also transliterated in English as "Koroglu".

However, Soviet reality refutes these fabrications. "The multi-national Soviet culture is developing by means of the mutual enrichment and the mutual influence of all national cultures" (T. U. Usubaliyev, "Sovetskiy Kirgizstan" [Soviet Kirgizstan], Moscow, 1978, p 94).

Soviet culture is international and multinational, it absorbs the best traditions of every national culture, the achievements of the progressive culture of all peoples of the world and comes out against the vestiges of national exclusiveness, creating in the channel of the common creative method of socialist realism new values which are non-transient in their significance. In our multinational country, national cultures, regardless of their differences, are drawing closer, casting off all that is archaic and acquiring new features, bringing them closer. Thanks to the all-round interaction of the national cultures in the USSR, there has been an intensification of the process of the socialist internationalization of the cultural and spiritual values, based on genuinely democratic, internationalist and humanistic principles. The multinational Soviet culture represents not simply the sum of the individual national cultures, but their close and organic interlacing and interpenetration. Appearing in its national diversity and being common and socialist in its content, it absorbs in itself all the best traits of every national culture and it stimulates their further all-round development and enrichment by new spiritual values which have an international character. The multinational culture is an integral social and spiritual organism. As L. I. Brezhnev noted, every one of the Soviet national cultures is fed not only from its own springs, but also draws on the spiritual wealth of the other fraternal peoples and, in its turn, exerts a beneficial effect on them and enriches them" (L. I. Brezhnev, "Leninskii kursom: Rech'i i stat'i" [On the Leninist Course: Speeches and Articles] vol 4, p 59).

As is well known, prior to the Great October Socialist Revolution, the peoples of Asia and Kazakhstan stood at a low level in terms of their economic and cultural development. "The destiny of the overwhelming majority of the population was poverty, illness, and ignorance. It suffices to say that the proportion of people who did not know basic reading and writing, still at the beginning of the 1920's, in the republics of Central Asia amounted to 90 to 96 percent, and in Kazakhstan--82 percent. The social structure of society was, in essence, a feudal structure" (Ibid., p 50)

At the present time, the republics of Central Asia and Kazakhstan have 116 VUZ's in which more than 600,000 students are studying. In terms of the level of the development of higher education, these republics have outstripped by far not only the contiguous countries of the foreign East, but also many developed capitalist states. The number of students in VUZ's per 10,000 people of the population in 1975 in the UzSSR reached 175, in the KaSSR--151, in the KiSSR--149, in the TaSSR--145, and in the TuSSR--121, while in the FRG and England it comes to 88, in Turkey--49, in Iran--39, in India--38. The achievements of our republics in the sphere of higher education were the result of the enormous work of the Communist Party, which has conducted and conducts a policy of equalization of the cultural level of the development of the national republics.

In the VUZ's of Tajikistan alone, 44,505 students studied during the 1970/71 school year: 30,324 of them were Tajiks; for the 1978/79 school year the corresponding figures were 54,343 and 37,708. The proportion of women among the students at institutions of higher education during the 1978/79 school year came to 37.6 percent. Approximately 70 percent of the total number of students are representatives of the indigenous nationality (cf. M. Shukurov, "Kul'turnaya zhizn' Tadzhikistana v period razvitogo sotsializma" [The Cultural Life of Tajikistan during the Period of Developed Socialism], Dushanbe, 1980, p 220).

In Turkmenistan prior to the revolution 7 Turkmen out of 1,000 could hardly read, not a single newspaper was published in the Turkmen language nor a single book, there was not a single national library and not a single club. At the present time, 6 institutions of higher education are operating in the republic, two branches of the Moscow All-Union Oil and Gas Scientific Research Institute, a branch of the Tashkent Institute of Railway Transportation, 31 tekhnikums, and more than 1,800 general education schools. In the republic 19 journals and 48 newspapers are published, and 500 new book titles are published annually, with an edition of 4.5 million copies, the majority of them in the Turkmen language; 58 scientific institutions, headed by the Academy of Sciences of the republic are working out urgent problems of the development of science (cf. "Argumenty" [Arguments], Moscow, 1980, p 69).

The genuinely international character of our order has conditioned the internationalization of the entire process of the preparation of the cadres of specialists, which already in itself is a factor of the deep interaction of the national cultures. Thus, the student collective in all the VUZ's and Tekhnikums of the republics is multinational in its composition. In the higher and secondary specialized educational institutions of the UzSSR, students of 77 nationalities are studying, including Uzbeks--57 percent, Russians--18.3 percent, Kazakhs--4.5 percent, Tatars--5.9 percent, Tajiks--2.4 percent, Karakalpak--2.2 percent, Ukrainians--1.6 percent, and Jews--1.4 percent. In Tashkent University students of 60 nationalities are studying, in the Tajik University--students of 40 nationalities, and in the Turkmen University--students of 30 nationalities (cf. "Natsional'nyi yazyk i natsional'naya kul'tura" [National Language and National Culture]. Moscow, 1978, p 28).

At the present time, 42 VUZ's, in which approximately 250,000 students are studying, are operating in the UzSSR alone. More than 180,000 students are studying in 187 secondary specialized educational institutions of the republic, and in the general education schools of all types--there are 3.5 million students. We would like to remind the "wellwishers" of the Eastern peoples, who are "worried" by the shortage of skilled cadres, about the fact that Soviet Uzbekistan alone has over 30,000 scientific and pedagogical workers, among whom are 100 Academicians and corresponding members, 745 doctors of science, and 10,500 candidates of science. The total number of specialists with higher and secondary specialized education employed in the national economy of Uzbekistan comes to 570,000 people. This is three times as many as there were in all of Tsarist Russia (cf. Sh. R. Rashidov, "Yazyk druzhby i bratstva" [The Language of Friendship and Brotherhood]. Moscow, 1978, p 44). The facts cited show how groundless the assertions of the bourgeois ideologists are about socialism as an order which supposedly prevents the spiritual development of the nations and nationalities of our country.

It must be noted, above all, that the task of the creation of cadres of the national intelligentsia was successfully solved thanks to the constant mutual assistance of our peoples, especially thanks to the inestimable fraternal support which the great Russian nation extended to all the peoples of Russia. "Such assistance, the willingness to go to great efforts and, let us say it directly, to make sacrifices in the name of overcoming the backwardness of the national outlying districts and their accelerated development, was bequeathed to the proletariat of Russia by Lenin as a high international duty. And the Russian working class and the Russian people," as L. I. Brezhnev emphasized, "fulfilled this duty with honor. In essence, this was the glorious exploit of an entire class, an entire people, achieved in the name of internationalism" (L. I. Brezhnev, "Leninskim kursom: Rech'i i stat'i", vol 3, p 51).

During the period of the construction of socialism, assistance to the national republics of our country in the training of a national intelligentsia was expressed in the most diverse forms: In the organization of training courses for admission to the VUZ's in the largest VUZ's of the country, as well as spontaneously on the local level, where the most experienced teachers were working; in the apportioning of special places for the national republics in the VUZ's of Moscow, Leningrad, Kazan, Sverdlovsk, and a number of other VUZ centers, etc.

The training of the youth of the indigenous nationality of one republic in the VUZ's and Tekhnikums of other republics as a form of fraternal mutual assistance among Soviet peoples, which has existed from the very first days of Soviet power, has acquired especially broad dimensions during the period of the construction of developed socialism. This multi-faceted and effective form of mutual assistance not only promotes the acceleration of the training of cadres of young specialists of the indigenous nationalities, but also improves the qualitative aspect of their training and develops the international feelings of the future specialists.

Science is developing rapidly in the republics of Central Asia; republic academies of sciences are successfully operating in them. The scientists of Moscow, Leningrad and other scientific centers of the country participated most directly in their creation. The multi-national detachment of the scientists of the Central Asian republics employed in the academy-affiliated scientific research institutes and industrial scientific research institutions and the VUZ's of these republics is making a considerable contribution to the development of the productive forces of the entire country. Such progress might be the envy of any of the foreign countries of Asia.

In the UzSSR the proportion of scientific workers of the indigenous nationality came to 47.6 percent by the end of the 9th Five-Year-Plan; moreover, if as a whole the number of scientific workers in the republic increased by a factor of 2.7 during 1960-1974, the number of scientific workers of the indigenous nationality increased by a factor of 3.7. It is indicative that in the composition of Academicians and corresponding members of the UzSSR Academy of Sciences more than 10 nationalities are represented ("Natsional'nyi yazyk i natsional'naya kul'tura", p 30).

The academies of sciences of all the union republics are taking an active part in the development of the natural and the social sciences. Basic scientific works on the history of the peoples of the USSR and multi-volume encyclopedias in the national languages have been published. The publication of the latter was an important event in the socio-political and cultural life of our national republics. These publications reflect the historical path of the peoples from the ancient past to our day, illuminate extensively the socio-political and cultural life of the republics, their fraternal relationship with the other republics of the USSR and the socialist countries, and show the progress in all spheres of science and technology.

True to the legacy of the great Lenin, the Communist Party from the very beginning of Soviet power has tirelessly seen to it that the cultural values which in the past have been inaccessible to the people became the achievement of all workers of our country. The Soviet people are manifesting constantly increasing interest in the creations of those whose creative heritage is the pride of all socialist nations. Among them is the great Central Asian scholar and encyclopedist Abu Ali Ibn Sina [Avicenna] (980-1037), whose 1000th anniversary was solemnly celebrated by the entire Soviet public. His anniversary turned truly into a great holiday of the multi-national Soviet culture. In the Soviet Union scientific work is being done in regard to the study of the enormous heritage left by this outstanding thinker.

If in our country enormous successes have been achieved in the sphere of education in all union republics, in the world of capital a different situation prevails. It includes at present 730 million illiterates (cf. ARGUMENTY I FAKTY, 1980, No 19, p 8).

Even bourgeois ideologists have been compelled to acknowledge the success of our country. Thus, G. Wheeler writes: "With respect to the economic progress, industrialization, standard of living, general and technical education, medical service and social security, the Muslims of Soviet Central Asia are probably the most developed and at the present time the most stable and strong Muslim community in the entire world" (G. Wheeler, "Islam and the Soviet Union," ASIA AFFAIRS, 1979, Vol X, Part III, October, p 249). And further: "The progress that has been achieved in the sphere of elementary, higher and secondary technical education by the Soviet Muslims cannot be compared with any other Muslim community" (ibid., p 248). In connection with this, he calls attention to the fact that in Turkey--the most developed country of the Muslim world--50 percent of the female population and 16 percent of the male population do not even have an elementary education (ibid.). The Turkish investigator Nermin Abadan-Unat, in her book "The Woman in Turkish Society", notes that more than 15 percent of the female population of the cities of the country are illiterate (cf. N. Abadan-Unat, "Turk toplumdanda kadin". Ankara, 1979, p 27). In our country approximately 60 percent of the women have a higher or secondary education. Half of all students in the institutes and universities are women.

The bourgeois authors write "about the enormous success" of the Soviet system of education (R. W., Davies, ed., "The Soviet Man". L., 1972, p 108), about its "enormous leap in a quantitative and qualitative sense" (A. A. Kreusler, "Contemporary Education and Moral Upbringing in Soviet Union [sic]". Michigan, 1976, p 225). According to the opinion of A. Kreusler, "not a single country in the West can compare itself with the Soviet Union in the sphere of the education of the rising generation, where general education schools have been

opened in the most remote regions of the country" [A. A. Kreusler, op. cit., p 225).

Noting the striking changes in the sphere of education that have taken place in Soviet Asia, the American Sovietologist N. Grant in his book "The Soviet System of Education" [sic] comes to the conclusion that, in contrast to the Western countries, "education in the Soviet Union is considered to be a matter of primary state importance" (N. Grant, "Soviet Education". New York, 1979, p 192).

The anti-communists are forced to acknowledge that, by comparison with the Muslims of the capitalist countries, "Soviet Muslims have the highest standard of living, a high level of education and broad possibilities for advancement" (U. S. NEWS AND WORLD REPORT, 1980, January 14, p 26). The authors of the collective work "The Muslim Peoples" (cf. "A World ethnographic survey" [sic]. L., 1978), for example, write about the enormous successes in the sphere of education, science and culture of the Soviet East.

Thus, the bourgeois authors do not succeed in ignoring the successes of our country in the sphere of the training of national cadres. They are forced to take into account the indisputable fact that, as a result of the Leninist nationality policy of the CPSU in the sphere of the training of national cadres, the republics of the Soviet East have attained enormous successes.

In spite of the vain attempts of the bourgeois ideologists, the multi-national Soviet intelligentsia, in fraternal cooperation with the workers and peasants, under the guidance of the Communist Party is working successfully and is devoting all of its knowledge, experience and energy to the great cause of the construction of communism. ". . . Let all know," L. I. Brezhnev emphasized, "that the workers in Soviet culture and art, as well as the entire intelligentsia of our country, always were, are and will be together with their people, together with the party of Lenin" (L. I. Brezhnev, "Leninskim kursom: Rechi i stat'i", vol 2, p 215).

The friendship of the peoples--this is the historic achievement of the Great October, of socialism, the clear embodiment in life of the ideals of the new society, the convincing confirmation of the fact that internationalism was and remains the firm foundation of the intercourse and cooperation of the representatives of the multi-national intelligentsia of our Soviet Homeland, the highest principle of their vital practice. As is noted in the decree of the CPSU Central Committee "On the 60th Anniversary of the Formation of the USSR", "the formation of the USSR, the establishment of relations of friendship, trust and mutual assistance among the peoples imparted gigantic acceleration to the spiritual development of society to which the Great October gave birth" (Moscow, 1982, p 13).

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REGIONAL

READER'S LETTER ON RURAL DEVELOPMENT, CADRE PROBLEMS

Moscow PRAVDA in Russian 26 Feb 83 p 3

[Article by Ch. Vysotskiy, secretary of the Shal'chininkskiy Raykom of the Communist Party of Lithuania: "'They Would Like to Return to the Village'"]

[Text] How well is a person living? To what degrees are his needs being met? The solution of the economic and social problems facing the village today depends to a large extent upon this. We are not speaking about some single everyday problem, but about a large integral complex. Today's village inhabitant needs a good and comfortable house, faultless domestic and commercial services, a school, a kindergarten, a public bath, modern roads....Is it possible to create these and many other conditions in every village? At the moment it is impossible. This is why we are trying in the beginning to meet the cultural and domestic needs of the central farmstead of a kolkhoz or sovkhov. This restructuring has been included in the plan for the social and economic development of a rayon and will become an important part of a rayon's food program.

Such centers have almost taken shape in our rayon. Out of 20 farms, good asphalted roads lead to 19, and a bus route reliably connects the kolkhozes and sovkhovs with the rayon's center. There are kindergarten-nurseries on 18 farms. Dining rooms have been opened on 17 of them, and on 12 there are overall domestic services reception points. The need for medical assistant and midwife points has been fully taken care of. And there are now public baths everywhere. Thus, the villages and structures which served as the base for the first kolkhozes have yielded to new production objects, residential houses, and administrative buildings. Everything has been renewed. And the rural inhabitant is able to enjoy approximately the same services as the city inhabitant.

Take, for example, the kolkhoz imeni Kirov and its central settlement Yanchyukay. There are well-built one-story houses here with gardens and with a water supply system. The streets are asphalted, and in the evening they are illuminated by electricity. Since 70 kolkhoz families have personal automobiles, along with the other service enterprises, it has been decided to open a branch of the Vilnius automobile service in the settlement. And, of course, at the kolkhoz livestock sections and workshops labor has been fully mechanized; that is, working and living conditions are close to those in the city. It has to be said that the kolkhoz has been and continues to be built with its own

resources, and that there are 34 skilled workers who are prized here in its permanent construction team.

There are quite a few similar examples. Every year the kolkhoz "Uzh Tayka" builds 12 residential houses. In the settlement Yavorovo where the mechanization specialists from Raysel' Khoztekhnika live 12-16 apartments are commissioned annually. All of the buildings there have been connected to central heating, and the apartments have hot water and sewage disposal. The central farmsteads of the sovkhoses "Tetenay" and "Turgyakyay" are also being transformed into well-built settlements. Patron enterprises from Leninskiy Rayon in Vilnius are helping them to build housing.

It cannot, however, be said that the problems of the social and economic development of villages are being solved easily and that the measures which have already been taken are sufficient. The capacities of the rayon's mobile mechanized column and other construction organizations comes to only around five million rubles. This is approximately one-third of our needs for construction and installation work. The weakness of the material base of our construction organizations is what is preventing the punctual construction of everything that has been planned.

The share participation by kolkhozes and sovkhoses in the construction of non-production objects has not been put in good order. We hope that the formation of an agro-industrial complex will help to get rid of narrow departmental barriers--this is not a simple task. Let us also note that individual and cooperative housing construction is in need of greater help from the republic's architectural service and specialized planning institutes.

And also--about making cadres permanent, especially young women of whom there are fewer and fewer in the village. It is necessary here to show more concern than in the past for subsidiary crafts, and to create the conditions which will provide women with permanent work all year. The experience of the subsidiary craft on the sovkhos "Devyanishkes" on which women have undertaken to produce envelopes shows that this is important for the stabilization of cadres. However, the development of crafts in the village is not yet being given great attention. It is difficult here to find a city partner, a patron. We are waiting for the republic's Gosplan to give concrete recommendations on the subsidiary crafts. It is also important to organize training in the occupations of cutter, tailor, shoemaker, and others in the village.

We have asked young women who have left two of our kolkhozes--the "Rudnya" and imeni Mel'nikayte--who are working now in Vilnius: "Would you like to return to the village?" We received approximately the following answers: "If I return, it would be because of housing--I would like a comfortable apartment"; "I would probably return if there are good conditions for working, study, and leisure." We listen to such wishes....

I believe that it is wrong that our pedagogical institutes and other educational institutions--cultural and educational, medical--take their students basically

from the city youth. The graduates clearly do not intend to live in the village, although they are most needed precisely there. Every year 40-50 young specialists come to our rayon, and of them, one-half immediately request that they be released. Others, having worked the required period without enthusiasm, leave for the city. It is important to recruit more young village inhabitants who do not intend to leave their native places for our VUZ's and tekhnikums.

Finally, about small, so-called "futureless" settlements. Bus traffic has been organized in the rayon, rural inhabitants are requiring personal cars, and distant points are already no longer so far. All of this, I believe, testifies to the fact that there are no grounds for our hurrying with their elimination. It is also of considerable importance that these modest settlements produce quite a bit of milk, meat, potatoes, and fruit, which is a palpable addition to the people's table. In a word, we are trying to preserve small populated points and to help them.

There are many problems of the social development of the village. They have to be solved without delay. Because the future of the village depends upon its present, upon our work today.

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